

A SERMON  
Preached at Paules  
Crosse on Barthel-  
mew day, being the  
24. of *August.*  
1578.

Wherin, besides many other  
profitable matters meete for all  
Christians to follow, is at large pro-  
oued, that it is the part of all those that  
are fathers, householders, and Schole-  
maisters, to instruct all those vnder  
their gouernement, in the vvord  
and knowledge of the  
Lorde.

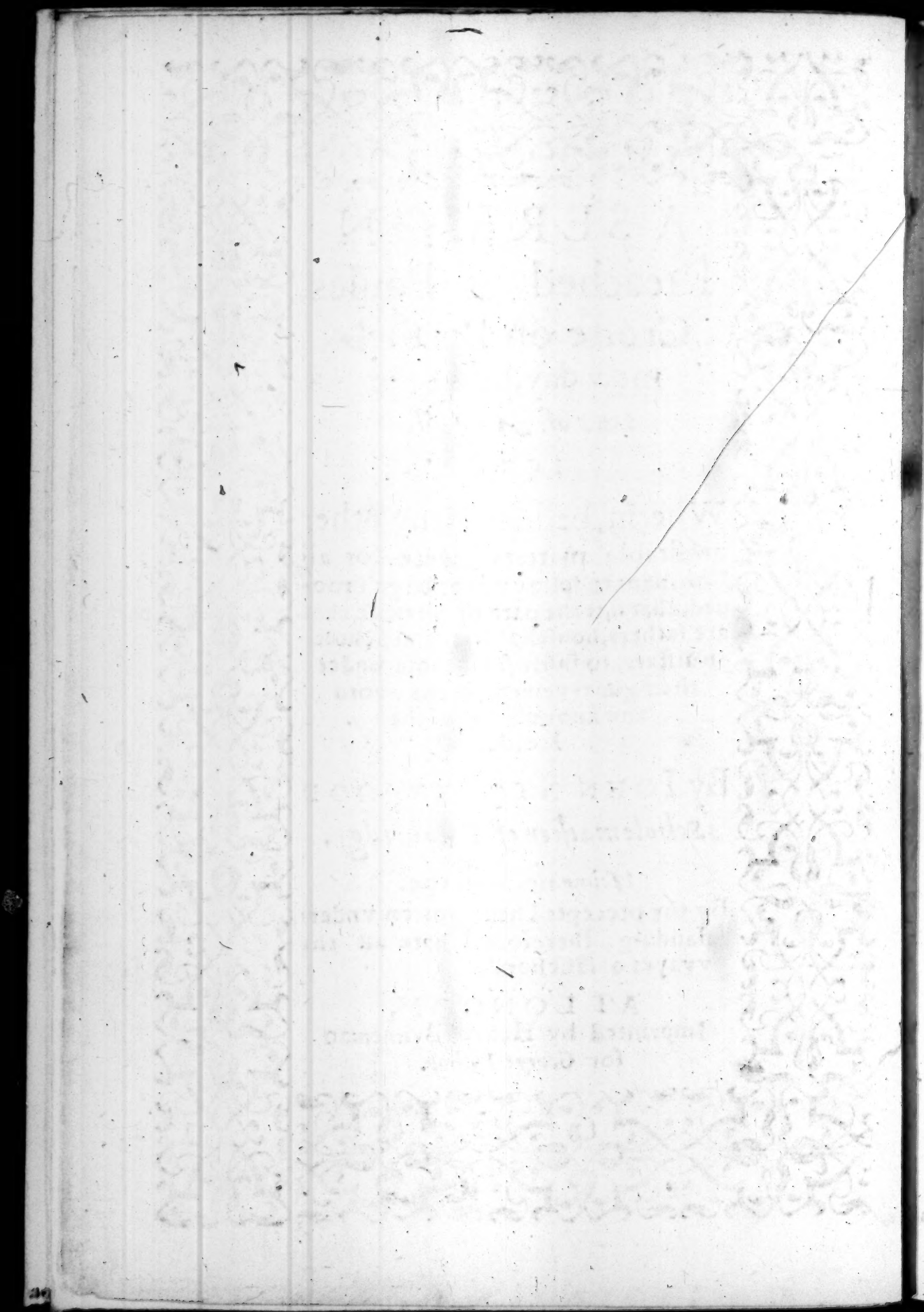
By IOHN STOCKWOOD  
*Scholemaister of Tunbridge.*

*Psalme. 110. verse. 104.*

By thy precepts I haue gotten vnder-  
standing, therefore I hate all the  
vvayes of falsehood.

AT LONDON,  
Imprinted by Henry Bynneman  
for George Fyshop.





To the VVorshipfull  
the Maister, the Wardens, and  
Assistentes of the vvorshipfull  
Companye of Skinners in Lon-  
don, Iohn Stockvood, Schole-  
maister of their free Grammer Schole  
in *Tunbridge*, wisheth prosperitie  
in this life, and euerlasting felicitie through  
Christ our Sauoure in the lyfe  
to come.



Eeyng my selfe  
(Right vvorship-  
full) earnestly re-  
quested of many  
that feare GOD,  
and sundry of my friends, being  
laboured by others of the god-  
ly to persuaide vvith me, for the  
publishing suche doctrine, as it  
pleased God to giue me to vt-  
ter at Paules Crosse not long  
sithence, I haue at length yeel-

A.ñ.

ded

## The Epistle

ded vnto their earnest sute, nor  
beeing ignorantē howe manye  
sharp censures vwill passe vpon  
this my doing, nor yet vwhat  
diuers iudgements shall be giuē  
of this my trauell. But howsoe-  
uer mē iudge or thinke, as tou-  
ching my self, I say vvith Paule,  
I passe very little to be iudged  
of them, or of mans iudgement,  
no, I iudge not mine ovn selfe.  
There is a God that iudgeth,  
who knowveth my singlenesse  
in this behalfe, and that the only  
marke I shoote at in the put-  
ting it to print, is his glory, and  
the further profiting of hys  
Churche, and greater edifying  
of his people : for if it pleased  
him in greate mercie to graunte  
such

1. Cor. 4. 3.



## Dedictory.

such successe vnto that vwhyche  
vvas then spoken by mouth vn-  
to a few, that they vvere therby  
instructed to amendmente of  
life, I doubt not, but of lyke  
goodnesse he vwill graunte, that  
the making heereof by vvrigh-  
ting common vnto manye, as it  
vwill longer and more surely re-  
maine settled in their memories,  
so it vvil also worke more frute-  
fully, to their putting it in dayly  
vre and practise. And as all the  
vertues vvhiche are heere sette  
dovvne to be in Cornelius, are  
suche, as ought of euery good  
Christiā to be folloved: so the  
godly bringing vp of all his fa-  
mily in the feare of the Lorde,  
being on our parts after his ex-  
ample

# The Epistle

ample faithfully performed, the Lord vvil in like sort blesse this needefull trauell in vs, as he did in him. Wherefore I am humbly in Christes name, to request all your Worships, vvith the rest of Cornelius his vertues, chiefly to bee carefull to practise this, of trayning vp your children and families in the vvord & knowledge of the Lorde, and so shall you haue them godly, obediēt, gentle, trustie, and faithfull, like as othervvise you vvil find them vvicked, unruly, stubborne, pickers and stealers, vvtrue and vvfaithfull. Now concerning my purpose, of offering this my simple labour and trauaile, such as it is, vnto youre vvorships fauou-

## Dedicatory.

nourable acceptation, there bee many causes and reasons moving me therevnto, but chiefly that this vway I might leaue vnto the vvorlde a testimonie of a dutifull and thankfull mind for your good vvilles towards me, in placing me Scholemaister of your free Schole of Tūbridge, honorably fouēded by that vvorthy Knight Sir Andrevve Iud, sometime Lord Maior of youre famous Citie of London, and vvorshipfullye and liberally to youre great costes and charges mainteyned, against the bad attempts of those that vvende about to haue made it their ovvn priuate possession, vvhicke facte of him, the honorable founder,

A.iiij.

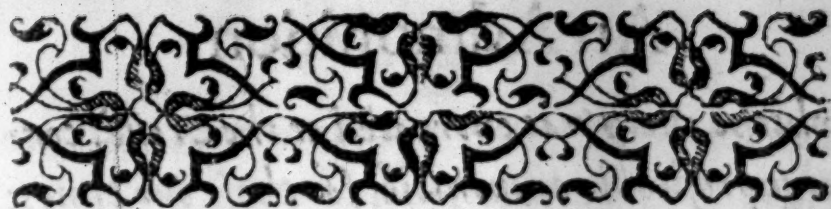
and



## The Epistle.

and you the vworthye mainteyners & defenders, I trust the L. will vse as good examples, to moue others to do the like, for the training vp of youth in the feare of God, vvhich dutie I beseech him to grant me faithfully to performe tovvardes youre Schollers, vnder my charge, to his glory, your ioy and cōforte, and the benefite of his Church in time to come: and that finally according to his good pleasure, he would long blesse and prosper youre Worshipps, to the maintenance of all good learning & godlines. Fare you vvel. From your free Schole at Tunbridge this. 4. of Septem. 1578.

Your VVorships most humble in the  
Lord to be commaunded,  
John Stockwood.



¶ An Admonition to  
the godly and gentle  
Reader.



*THE earnest sute, and often  
calling vpon of certain god-  
ly brethren (most gentle and  
friendlye Reader) hathe at  
the length won at my hāds,  
the publishing of this Ser-  
mon in print, concerning the which, I am thus  
much briefly to admonish thee, namely, that al-  
beit there be more here set down, than in deede  
was vttered at the Crosse, yet was the whole  
ment there to haue bin spokē, had not time cut  
off so much of it as was hādled at another place  
in the afternoon. Hauing therfore the testimo-  
nie of a good conscienc, ethat herein is nothing  
auouched, which may not well by the word be  
warranted, I haue thoughte good to set downe  
the whole, and the rather, for that booke the  
seconde and thirde partes, as well as the firste  
A.v. (whiche*

## An Admonition

(whiche onely was entreated at the Crosse) containe profitable admonitiō for these our times: at the whiche, although the euill disposed may quarrell: and the wicked being galled, winche and kicke (for I haue not learned to sowe soft pillows vnder their elbows, to lull them asleepe in their sinne) yet those, that are wel giuen, and godly minded, may (I doubt not) learne many lessons, whiche being putte in practise, will tourne to their profite and amendment of liuing. As for those that are offended (if there be anye suche) the cause is not in mee, but in themselves, whiche, if they can see (as I praye G O D hartily they maye:) I hope they wil be careful, to reforme such things in themselves, as they are here blamed for, and their own consciences crieth out vnto them to bee amisse: Nay there is no estate or condition of men, no not of the verye beste and moste godly, but that Cornelius may be a glasse vnto them, in which they maye see moste clearely represented, such vertues as oughte to bee in a true Christian, the wante whereof, as it is in a greate manye, yea, earnest professors, to bee founde, so I praye G O D, that after the diligent viewe of them in thys glasse haue comely



## to the Reader.

comelye they are in a true Christian, and howe well they doe beseme a righte godlye man, they maye with speede be carefull to expresse them in a godly life, and holy conuersation. Farewel, and make thine earnest and hartty prayers vnto GOD, to blesse his Church wyth a riche store of faithfull teachers, and a moste plentifull encrease of godly, learned, and diligent Ministers, that may open vnto his people, the true meaning and vnderstanding of hys holy and heauenly worde, and that the people may liue there vnto accordingly, for his Christes sake.

Thy poore brother in Christ  
JOHN STOCKWOOD.

A.vj.

to the Reader.

conceive they are in a true Christian, and  
know that they are before a right godly  
man, they may with safety be careful to  
press him in a good way, and holy conversation.  
of. But what, and what shall we expect and desire  
from him? O, to be like the Christian who  
is a true son of God, and a true  
plant of the house of David, and his  
heart is in the house of God, and his  
eye is on the Lord, and his understanding is  
of the true meaning and understanding of his  
word, and his heart is true, and that the right  
way is the way of the Lord, for the Christian.

The poor brother in Christ  
look 2 to the word

A.vj.

# A Sermon preached at Paules Crosse the.24.

of August. 1578.

## ACTES. 10.

1. **F**Vrthermore, there was a certayne man in Cefarea, called Cornelius, a captaine of the bande called the Italian Bande.

2. A deuoute man, and one that feared God with all his housholde, which gaue much almes to the people, and prayed God continually.

3. He saw in a vision euidently (about the ninth houre of the day) an Angell of God comming into him, and saying vnto him: Cornelius.

4. But when he looked on him, he was afraide, and saide: What is it Lorde? and he saide vnto him: Thy prayers, and thine almes are come vppe into remembrance before God.

5. Nowe therefore send men to Ioppa, & cal for Simon, whose surname is Peter.

6. He lodgeth with one Simon, a Tanner, whose house is by the sea side: He

A.v,

shall



*e shall speake  
ordes, whereby  
ou shalt be fas  
d, and al ibine  
iust.*

shall tell thee what thou oughtest to do.

7. And when the Angell which spake vnto Cornelius, was departed, hee called two of his seruāts & a souldiour, that feared God, one of thē that waited on him.

8. And tolde them all things, and sent them to Ioppa.



**T**his Scripture ( righte honorable, worshipfull, & dearely beloued in the Lord) offereth vnto your consideration, generally these three pointes: firste a description of one Cornelius, a captain, caled frō Paganisme, or Heathenishnes, to the true knowledge of Christe: secondly, the Angel his appearance, and embassage vnto him: & thirdely, his willing and speedy obediēce in performing that, whiche the Angell from the Lord charged him withall.

Euerye one of these generalles haue springing and growing out of thē, their severall and particular bzaunches. The first generall hath these speciall pointes to be

to be noted: the firſte, God his wonderful and mercifull kindneſſe, in calling the Heathen from error to the truth, and his moſt fearefull, but yet righteous iudgemente, in caſting off ſo their greate vnthankefulneſſe, his owne peculiar and choſen people of the Iewes. The ſeconde, Cornelius his trade, and kinde of of life. The thirde, his vertue & godlineſſe. The fourth, his chriſtian training vp of his familie and houſeholde. The fyfth, his Almes deedes & Prayers.

Cornelius

The ſeconde generall hath theſe ſpecially. Firſt, God his calling of Cornelius by the Angell. The ſeconde, containeth the feare of Cornelius at the calling of the Angell. The third, the ſpeech of the Angel vnto Cornelius: which ſtandeth of two partes, the one is a comfort vnto his longing and carefull mynde, where he aſſureth him, that his almes & prayers are come vppc into remembrance befoze God: The other is an inſtruction what he ought to do.

1.

In the thirde generall point are to be conſidered. Firſte, an euident token of

3.

Cor

**Cornelius his faith :**

**Secondly, what profite he reaped by  
godly instructing of his householde :**

**Thirdly, the religionnelle of the soul-  
diour, which he sent with his seruantes  
on this message.**

I wil vse no foze-speech oz entraunce,  
garnished and set out with some Rhetor-  
icall florisse, to winne at youre handes,  
heedfull harkening vnto that, which bp-  
on these places in the fear of God I am  
to deliuer vnto you, oz to purchase youre  
fauourable bearing with my plainc and  
simple handling of this Texte, withoute  
curious and picked out words & termes.  
For the cause being, not Mās, but Gods  
woorthelp shalengeth the greatestte at-  
tention : and as for painted, labored, and  
of purpose sought for eloquence, I leaue  
it vnto them, that seeke rather the praise  
of men, than the glorie of God, knowing  
that the worde of the Lorde simply and  
plainly handled, is able without the help  
of the perswading speech of mans wise-  
dome, to pierce euen to the hart, & to di-  
uide betwene the thoughtes and the  
reines



reines, whyche effecte, I praye hym  
for his Chyristes sake, to graunte vnto  
that, whyche in hys name I am to  
speake.

The fyrste br aunche of the fyrste Generall,  
namelye, the calling of the Gentiles,  
and of casting off the Jewes.

**T**he calling of the Gentiles (of the  
which I am to speak somewhat, for  
that oure Cornelius was a Gentile, as  
hereafter shall moze at large appeare)  
hath euident and piaine testimonies of  
holy Scripture in many and sundry pla-  
ces: amongst the reſte, theſe chieſlye:  
He ſhall ſpeake peace vnto the Heathen,  
and his dominion ſhall be from ſea vnto  
ſea, and from the riuer vnto the ende of  
the lande. Againe: But in the laſt dayes  
it ſhall come to paſſe, that the mountaine  
of the houſe of the Lord ſhal be prepared  
in the toppe of the Mountaines, and it  
ſhall bee exalted aboue the hylles, and  
people ſhall flowe vnto it, yea many na-  
tions ſhal come and ſay: Come, and let vs

The calling  
of the Gens  
tiles.

Zach. 9. 10.

Mich. 1. 2. 3. 4. 5.

goe

go vp to the mountaine of the Lord, and  
to the house of the God of Jacob, and he  
will teache vs hys wayes, and we will  
walke in his pathes. For the lawe shall  
goe forth of Sion, and the worde of the  
Lord from Ierusalem. And he shall iudge  
among many people, and rebuke mighty  
nations a farre off, and they shall breake  
their swordes into mattocks, and their  
speares into sithes: nation shall not lifte  
vp a sword against nation, neyther shall  
they learne to fight any moze. But they  
shall sit euery man vnder his Vine, & vn-  
der his Fig tree, & none shall make the a-  
fraid. For the mouth of the Lord of hostes  
hath spoken it. For all people wil walke  
euery one in the name of his God, & wee  
will walke in the name of the Lord our  
God, for euer and euer. Likewise, yea al  
Kings shall worshop him, and all nations  
shall serue him. And againe, all nations  
shall blesse him, and be blessed in him:  
Moreouer, aske of me, and I shall giue  
thee the heathen for thine inheritaunce,  
and the endes of the earth for thy posses-  
sion. Furthermore in that day shall five  
Cities

Psal. 72. 11. 17.

Psal. 1. 3.

Esai. 49. 15.

Citties in the lande of Egypt speake the language of Canaan, & shal sweare by y<sup>e</sup> Lord of Hostes. &c. In like maner, let the wilderness, and y<sup>e</sup> Citties thereof, lift up their voice, the townes that Kedar doth inhabite: Let the inhabitants of the rocks sing: Let them shoute from the toppe of the Mountaines: Lette them giue glorie vnto the Lord, and declare his praise in the Ilandes.

Esa. 42. 11. 12.

And to this effect in most comfortable sorte, is almoste the whole. 49. chapter of this Prophecie. Whereof also haue we in the Scripture manye figures, and examples. For what else doeth the cleansing of Naaman the Syrian from his leprosie, by the Prophete Elizeus signifie, but that a time shoulde one daye come, when as the heathē by faith in the death and bloude of Christe shoulde be purged of the spirituall Leprosie of their soules, whiche is sinne: What meaneth the sending of Jonas to the great Citie of Ninuie, but that God is a God of the Assyrians, as well as of the Jewes: a Saviour of the Gentiles, as well as of the Israelites:

The calling of the Gentiles signified by diuers examples in the scripture

Naaman.

Jonas.



Iob.

Christe.

Thamar.  
Ruth.

The wise men

The seruant  
of the Centurion.  
The sonne of  
the Courtier.

Israelites: What doe we learne by the incredible faith, and wonderfull patience of Iob, who was a Heathen, but that God, euen among the Heathē, hath those that are of hys Church? What, that Christe hymselfe concerning the flesh, vouchsafed lineally to descend of those, of whome some of them were Heathen, as Thamar a Cananite, of whome were bozne, Pharao, and Saram: as Ruth a Moabite, of whome was bozne Obed. Doth it not to our great comfort, learne vs that are Gentiles, that Christe is bozne a Redeemer, aswell to vs, as the Iewes. In that immediatly after the byrth of Christ, Wise men came from the uttermoste parts of the East to worship him: what are we taught, but that the kingdome of Christe should stretche from the East vnto the Weste, and from the one Sea to the other: Whereas Christe healed the seruante of the Centurion, cured at Capernaum, the sonne of the Courtier (for the worde βασιλικος signifyeth pertayning or belongyng to the kyng) holpe the daughter

ter of the Canaanitische woman, possessed with a Diuell, called the woman of Samaria, sent Philippe to the Chamberlaine of Candace Quene of Ethiopia, and Peter from Ioppa, to this our Cornelius, all whiche were Heathen: doeth not all these sufficientlie proue the calling of the Gentiles? But why in a matter doubtlesse, doe I vse proofes not necessarie?

The woman of Canaan.  
The woman of Samaria.  
The calling of the Chamberlaine, and of Cornelius.

I come nowe to speake of the casting off of the Jewes, whych I wyll handle bryeflye, and afterwarde laye before you, what we may learne of the calling of the one, and refusing of the other.

Of the casting off of the Jewes.

In the twentieth Chapter of Mathew, Christe sayeth to the Jewes thus: Therefore saye I vnto you, The Kingdome of God shall be taken from you, and shal be giuen to a nation whiche shall bring forth the fruites thereof. Paule in the. 13. of the Actes, speaketh to the obstinate Jewes after this maner: It was necessarie, that the worde of God shoulde fyrste haue bene spoken vnto you: But

W.

seeing

11.42.6.

Rom. 10.

29.20.21.

seeing you putte it from you, and iudge  
your selues worthy of everlasting life:  
Lo, we turne to the Gentiles. And for  
confirmation of their so doing, they al-  
leadge the wordes of the Prophet I say:  
I haue made thee a light of the Gentiles,  
that thou shouldest be the saluation vnto  
the end of the world. And to y<sup>e</sup> Romanes  
he saith: I will prouoke you to enuy by  
a nation that is not my nation, and by a  
foolish nation I wil anger you. And I sa-  
as is bolde and saith: I was founde of  
them that soughte me not, and haue been  
made manifest to them that asked not  
after me. And vnto Israell he saith: All  
the day long haue I stretched oute mine  
hande vnto a disobedient and gaine-say-  
ing people. To this purpose maye you  
reade muche in the.9. and.11. Chapters  
of this Epistle. Moreover the Prophetes  
euerye where are full of threathnings vn-  
to the Iewes, that they shoulde be caste  
oute, and the Gentiles taken into their  
roomths.

Besides these playne Scriptures, it  
shall not be needfull for mee to alleadge,  
examples



examples of theyr reiectiō. For (alas) their miserable and lamentable disperſion, and ſcattering abroad ouer the face of the earth at this daye, and greate ſlauerie and bondage that they liue in, in the places where they are ſcattered, are ſufficient teſtimonies, that **G D** his heauie iudgements are come vpon them.

And theſe things will ſeeme ſo muche the moze wonderfull in our eyes, if we conſider with how neare a bande of loue and fatherly kindneſſe **G D** tyed himſelfe, as it were vnto his people, & what a barre of partition, and nightie wall of ſeparation, he ſet betweene them and vs. Inſomuche, that as well in Ceremonies, and Religion, as in other matters of life & common trafficke, they were ſtraightly forbidden to haue any manner of fellowſhippe or familiarity with the Gentiles, ſo that the very entrance of one vncircumciſed into theyr Temple, was accompted a Prophanation, and alſo a defiling of the ſame whiche

W.y.

the

Ezech.  
14.6.7.9.

the Lord himselfe saith by his Prophet  
Ezechiel : Thus saith the Lord God,  
O house of Israel, ye haue ynough of all  
your abominations, seeing that ye haue  
broughte into my Sanctuarie strangers  
vncircumcised in hearte, and vncircum-  
cised in flesh, to be in my Sanctuarie,  
to pollute mine house. And by and by af-  
ter. Thus saith the Lord God : No  
straunger vncircumcised in hearte, nor  
vncircumcised in flesh, shal enter into my  
Sanctuarie, of any straunger that is a-  
mong the children of Israel. And by his  
Prophet Jeremie, the Lord threatneth  
to punish euevery one, whose foreskinne  
is not circumcised or cut off. But of the  
Iewes he sayeth by Moses : For thou  
arte a holpe people vnto the Lord thy  
God, the Lord thy God hath chosen  
thee, to be a pretious people to hymselfe,  
aboue all the people that are vppon the  
earth.

Jerem. 9.25.

Deut. 7.6.

Isaias. 25.1.

Also of Ierusalem he speaketh by  
the Prophete Isaias : Arise, arise, putte  
on thy strength, O Sion, putte on the  
garmentes of thy beautie, O Ierusalem,  
the

the holye Cittie : for hencefoꝛ the there  
 shall no moze come into thee the vncir-  
 cumcised, and the vncleane. In respect  
 of these great promises, and many moze  
 that are in the Scriptures of GOD, his  
 greate good will, and speciall mercy to-  
 wardes them, togyther with the remem-  
 brance of God his miraculous dealing,  
 for their deliuey oute of the handes of  
 all their ennimies, and the greate glozie  
 and royallnesse of their Temple of whi-  
 che they were wonte so muche to cry: the  
 Temple of the Lorde: the Temple of the  
 Lorde: the Temple of the Lorde: as wee  
 reade in Jeremy: they vtterlye contem-  
 ned and despised the Gentiles, thinking  
 them to bee wholly debarred from the  
 couenaunte of the LORD, in so  
 muche that they dydde as greatlye ab-  
 horre and deteste the name of a Hea-  
 then, as wee doe nowe the name of a  
 Jewe or Turke, or shoulde doe the  
 name of a Papisse, so long as they con-  
 tinue in their wicked superstition: yea  
 the Apostles themselues a long season,  
 coulde not be perswaded, that saluation

Jerem. 7. 4.



belonged to the Gentiles, so that you  
 reade afterwarde in thys storie of the  
 Actes, howe Peter was sharpely repro-  
 ued for preaching the worde to thys  
 cure Cornelius, and others of the Gen-  
 tiles.

Act. 11. 3. &c.

The applica-  
 tion of the do-  
 ctine of the  
 calling of the  
 Gentiles, and  
 casting off of  
 the Jewes.

Forasmuche then as the Jewes to  
 whome (as Paule speaketh) appertay-  
 neth the adoption, and the glorie, and y<sup>e</sup>  
 covenantes, and the giuing of the law,  
 and the seruice of G D D, and the pro-  
 mises, of whome are the fathers, and of  
 whome concerning the fleshe, Christe  
 came, are (as we see at this day) caste  
 off, and the Heathen wallowing in su-  
 perstition, and Idolatrye, hauyng no  
 faith, no G D D, no Religion cer-  
 taine: euerye manne runnyng after the  
 fancies of hys owne brayne, are taken  
 in their steade, as hath appeared by te-  
 stimonye of the worde, and manye ex-  
 amples of the same, and amongst  
 the reste, this of oure Cornelius, whome  
 we maye not amisse terme, of the first  
 frutes of the Gentiles.

What haue we to learne, (for nowe

I come to the application of this, hitherto spoken of the receyuing of the Hea-then, and of casting off the Jewes) for oure comforte or admonition, out of this wonderfull dealing of God, bothe to-wards the one and the other?

By the off casting of the Jewes, be-  
yng the peculiar and chosen people of  
G O D, wee doe learne fyrste, that  
ingratitude and disobedience vnto God,  
and hys word, is a vice so odious in hys  
sight, that he will not let it escape vn-  
punished in any nation whatsoeuer, but  
will reuenge it with horrible plagues.  
For if he spared not the naturall bzaun-  
ches, truly he wil not spare the vnnatu-  
rall: if he cut off those of the true Oliue  
tree, he wil hewe downe also, those of the  
wilde: if he haue shewed suche tokens  
of hys Justice vpon his owne people of-  
fending, with what scourges will he cha-  
sten the rebellion of straungers? And as  
the sinnes of hys people were maruel-  
lous great, so was their punishment wo-  
nderfull fearefull.

Ingratitude  
and disobe-  
dience to God  
and his word  
God alwaies  
seuerely pu-  
nisheth.

The synnes  
of the Jewes

They scorned the Prophets of y<sup>e</sup> Lord:  
B. iiii. they

they themselves are now a common scozne  
and laughing stocke vnto others. They  
killed, and persecuted the seruantes of  
God set vnto them for their health: they  
themselves to their great woe and mis-  
ery haue bin slaine, murthered, and killed.  
They refused Iesus Christe himselfe  
their Sauoure, solde hym for thirtie  
pence by the hande of Judas, and chose  
rather a cut-throat murtherer, than that  
they woulde haue Christe sette at liber-  
tie: and they theselues haue bin reiected  
by Christ, and thirtie of them at the siege  
of Ierusalem solde for a penny, and cru-  
elly slaine by cut-throate and mercilesse  
murtherers. They cry, his blood be vpon  
vs and oure childezen: and they hadde  
their desire at the full, when their Cittie  
was taken. For their olde menne were  
slaine in their beddes, their yong men in  
the streates, yong infants murthered at  
their mothers bzeastes, little childezen  
dispatched in their nurses lappes: and to  
be shorte, bloude they asked, and bloude  
they hadde, in suche abundaunce issuing  
from the greate multitudes of them that  
were



were slayne, that the channels of theyr  
 streets ranne with streames of whote  
 reaking blond (a wofull and lamentable  
 sight to behold) in as great plentie, as you  
 see them heere vsually wont to do, after a  
 greate shoure of rayne. They shut their  
 eares at y<sup>e</sup> pitifull complaynt of the poore,  
 theselues sinning in excesse of meate, as it  
 is cast in their teth by y<sup>e</sup> Prophet, & cōtra-  
 ry to y<sup>e</sup> expresse cōmandemēt of the Lord,  
 who streightly charged, that there should  
 be no begger in Israell: they hadde theyr  
 streets and high wayes swarming wyth  
 beggers, and themselves afterwarde  
 were so punished with famine, that they  
 were constrained to eate (sauing youre  
 manner) most lothsome and vile things,  
 as their owne vomite and excrementes,  
 and that whiche is most vnnaturall and  
 barbarous, they did eate their owne chil-  
 dren, and yet could not be let alone wyth  
 thys mercilesse meate, but the vnnerci-  
 full and hungerstaruen Souldiers would  
 breake in, and by force take it frō them.  
 They banished, and dyaue out of theyr  
 Cities and territories, the Apostles of

B. b.

Christ,

Chyſte ſuffering them to haue no place  
 nor abode amongſt them, and they them-  
 ſelues are nowe dzyen and baniſhed  
 from thoſe places, and are become a by-  
 worde and reproche in thoſe places  
 where they in ſmall number dwell, car-  
 rying a note of reproche on theyꝝ gar-  
 mentes, that they may be knowne from  
 other people: and that whiche is moſt  
 horrible, they reſuſed the word of ſalua-  
 tion, the ſode of theyꝝ ſoules, and there-  
 fore haſte G D taken it from them,  
 and bereaued them of the comforte,  
 that they myghte reape by the vnder-  
 ſtandynge of it. For albeit they haue  
 the olde Teſtamente, yet G D  
 haſte ſo fearefully puniſhed theyꝝ diſ-  
 obedience, that they vnderſtande it  
 not in the Hebrewe tong wherein it  
 is wrytten, and whiche was ſome-  
 tyme theyꝝ owne mother tong, they  
 vnderſtande it not (I ſaye) one amongſt  
 an hundred, theyꝝ Rabbines excep-  
 ted, but it is vnto them, as the Lattine  
 ſeruiſe was vnto vs: yea theyꝝ Rab-  
 bines themſelues whych vnderſtande  
 the

the signification of the wordes, are farre from the knowledge of the meaning of the same, and that (as I take it) of malice, especially in the matter of the Messias Chryste. Iesus oure Sauoure, whome they utterlye detest, and abhorre, looking yet still for another to come to delyuer them: Besides that, they haue horribly corrupted the holpe Scripture, by their false interpretations, and Jewishe, and olde wyues fables. These horrible vices, deserued thys fearefull reiection, and so muche the rather, for that they contemned the admonitions, and the forewarnings of the Prophetes and Apostles, yea of Iesus Chryste hymselfe, so that henceforthe in the Storye of the Actes, you shall heare very little mention made of the Jewishe Church, but to theyr reproche, for all the glorie thereof, is translated to the punishment of the Gentiles, **G D D** make vs thanckefull for it. Lette vs, beloued, learne wisdom by their harmes, lette theyr stubbernesse and disobedience teach

Let vs learne of the Jewes to auoyde like sinnes.



that vs learne  
the pu-  
nishment of  
the Jewes,  
sauid of the  
their sinnes.

he more  
entry we  
ue of God  
s blessings,  
e greater  
ill be our  
nishment  
abusing  
em.

obey, let their vnthankfulness make  
vs thankfull, let their negligence make  
vs carefull, least being partakers with  
them of their sinnes, we haue parte  
also of their punishment. God warned  
them, he hath and dothe dayly warne  
vs. He spake earely and late vnto  
them by his Prophets, he likewise dayly  
and hourly calleth vs by his Preachers.  
Their priuiledges and many blessings a-  
boue other nations could not priuiledge  
them from God his vengeance, for they  
great cōtempt, but rather increased their  
punishment for abusing them: so shall  
his great mercies towardes vs English-  
men, aboue manye other nations, make  
his iudgements more heauie, if we shew  
not our selues thankfull, and bring forth  
the frutes of repentance and amendment  
of life. And to thee I saye, O London,  
whose saluation in the Lorde I hartily  
tender, and on whome God hath shewed  
more tokens of his fauour and loue, than  
on anye other Towne or Citie of this  
land, in blessing thee with plenty of Prea-  
chers and teachers, see that thy living be  
answe

answerable to thy knowledge, and thy manners agréable to thy teaching, or otherwise I assure thee, it shall fall out vnto thee, as it did vnto these Jewes: for as it hath bin a thing at all times vsuall with God, vppon the greatest Cities to shew greatest tokens of his loue, and to enlighten them with greatest knowledge of his word, that from them, other places of the lande, as it were little fountaynes from the great Springs, may drawe good instructiōs, and learne by their examples, to pursue after the like knowledge: euen

God vsually doth greatly bless the greater cities with the preaching his word, and greatlyest plague them for the contempt of the same.

so he beginneth firste to punish those places, where he hath shewed most mercy, if they abuse his mercy, and contemne his graces, yet in such order, that he alwayes giueth them forewarning of the same by his seruants, that if they amend not, their punishment may be the iuster. So before the flood, he sente Noah: before the burning of Sodom and Gomorrah, he sente Lot: before the destruction of Canaan, Abraham, Isaac, and Jacob: before the ouerthrow of Pharaο, Moses and Aaron: before the captiuitie of the Jewes many

Prophetes: before the euerſion of the **P**ri  
mities **J**onas: before the ſiege of **H**ieru  
ſalem, and this caſting off of the **J**ewes,  
(in which I ſtand the longer, becauſe it  
conteyneth profitable admonitions for  
our times,) **C**hriſt himſelfe, and hys **A**  
poſtles.

**W**e people of **E**nglande haue en  
ioyed the **P**reaching of the **G**oſpell nowe  
theſe twenty yeares, and **G**od graunte  
we may many moe yeares enioy it, we  
haue hadde, and at this preſent haue ma  
nye **G**odly, zealous, and learned **P**rea  
chers, the **L**orde for his **C**hriſtes ſake,  
dayly increaſe the number of them,  
whiche lay before vs out of the worde,  
**G**od hys greate bleſſings beſtowed vpon  
vs, and oure greate vnthankful  
neſſe for them. And you heere in **L**on  
don, out of thys place, and others, e  
euery ſote are admoniſhed, and put in  
mynde of youre duties, but both we of  
the **C**ountrey, and you of the **C**itie, for  
the moſt parte, contemne it. **W**e are lyke  
vnto the childe of **I**ſraell, we are wea  
rie of the **H**eaunenly **M**anna, the worde  
of



of life, the soude of our soules, for the  
 obteyning whereof, whych wee so scorne-  
 fully despise, manye of oure poore bre-  
 thren in other Countreys, hazarde both  
 lyfe and goodes. What remaineth ther-  
 fore, but that **G D D**, if we doe not  
 speedly repent, shewe tokens of hys  
 wrath vppon vs, as he did vppon the  
 Jewes? And you heere of London,  
 haue good experience of that, whyche  
 a little before I spake, namely, that  
 as **G D D** commonly more plenti-  
 fully blesseth the greater Cities, so  
 for theyr contempte, they haue more  
 plentifull tast of hys plagues before  
 other places. For tell mee, I pray  
 you, what contagious sicknesse, or  
 dangerous disease is there, but for the  
 most parte you haue the firste, and the  
 greatest visitation with it? And doe you  
 thynke that we of the Countrey scape  
 scotfree: yet for al this, what is oure be-  
 havioure towards the worde of eter-  
 nall lyfe? Wyl not a fylthy playe,  
 wyth the blast of a Trumpette, sooner  
 call thither a thousande, than an  
 houres

England  
 weare of the  
 word preas-  
 ched.

More sorte  
 to places, than  
 to Sermons.

houres tolling of a Bell, bring to the Sermon a hundred: nay euen heere in the Citie, without it be at this place, and some other certaine ordinarie audience, where shall you finde a reasonable company: whereas, if you resorte to the Theatre, the Curtayne, and other places of Playes in the Citie, you shall on the Lords day haue these places, with many other that I can not reckon, so full, as possible they can throng, besides a greate number of other lettes, to pull from the hearing of the worde, of whiche I will speake hereafter. And do you thinke that so long as these enozmities are suffered, the plague, and such other like infectious sicknesses, whiche in the .28. of Deuteronomie the Lorde threateneth to sende as scourges, for the contempt of his worde, shall cease and diminishe amongst you: nay, they be meanes for them to rage more fiercely, and to cause God to sende new plagues among them, for as we are wittie to committe newe sinnes, so the Lord dayly prepareth new punishments to correct vs withall, in so much, that he

visiteth

visiteth our newe sinnes with such newe  
 and strange diseases, as the names are  
 vnknown vnto vs, and neuer hearde of  
 of our forefathers, yea our best Whisiti-  
 ons know not which way to turne their  
 hands to heale them. I can not but com-  
 mend the laudable policie, and diligent  
 endeour of the righte Honourable my  
 Lorde Maior, and the worshipful Alder-  
 men his brethren, for the preventing of  
 infection, by commaunding mens houses  
 to be kept swete, and the streets cleane,  
 with other such like wayes. But beleue  
 me (deare brethren) the plague can not be  
 carried away in a dung curte. What a-  
 uaileth it to haue swete houses and tin-  
 king Soules: pleasant smelling chābers,  
 and grieuous sauoring mindes: cleane &  
 fayre streets, and foule and filthy hearts  
 and consciences? As I do not dislike these  
 outward clensings, so I beseeche you, let  
 euery one of vs labor for the inward pur-  
 ging and scouring of our Soules: hauing  
 the worde, let vs frame our liues accor-  
 ding to y word, let our godly living be a  
 testimonie of our profitable vnderstan-  
 ding

The plague  
 will not be  
 carried out  
 in a Dung  
 Courte.



stāding, let vs as we be talkers, so like-  
 wise, be walkers : as we be professors,  
 practisers : as speakers, doers : as sayers,  
 followers : and then shal our godly lining  
 with our right vnderstanding : our chri-  
 stia walking, with our vertuous talking :  
 our sober practising with our honest pro-  
 fessing : our doyng with our saying : our  
 following with our speaking, strike vpp  
 such a pleasant harmonie and ioyfull me-  
 lodye in the eares of our G D D, as he  
 wpll byng vppon vs in greate mercye  
 all those blessings whiche in the fozena-  
 med 28. of Deutonomie he promiset to  
 those that heare, and also doe all that  
 whiche he commaundeth : whereas o-  
 therwise if we shal stil with these Jewes  
 continue contemners of his worde, we  
 shall heare with them to our great paine  
 and miserie : Beholde yee despisers, and  
 wonder and vanishe away : For I worke  
 a worke in your dayes, a worke whiche  
 yee shall not belecue, if a man would de-  
 clare it you. The Lord (I say) for our cō-  
 tempte will take his worde from vs as

he did from the Israelits, and bestowe it on suche as will both make more accompte of it, and also be more thankfull for it, which by this that hath fallen out to the Jewes, the **L O R D E** for his Chyistes sake make vs lo-  
be.

We haue secondlye to learne out of this relection of the Jewes, being (as you haue heard) vnited vnto **G O D** in suche speciall sorte, as he neuer dealte so with anye nation, that **G O D** is not tyed to anye place or person, albeit they bragge neuer so muche of antiquitie, succession, vnitie, vniuersalitie, or what other glorious or gorgeous shewe soeuer they pretende, but that when they scornefullye caste hym off, he iustlye forsaketh them. Let vs not therefore be deluded wth vayne titles, nor borne out with greate wordes. It is not Ierusalem, Alexandria, Constantinople, nor Rome, that **G O D** is bounde vnto. Let the proude Prelate of the sea-  
men billed Cui, with his purple Car-  
dinales, and horned Byschoppes,

God is tied  
to no place  
nor person.

and the whole route of his thorne and greasie rabble come forth, and shewe me if they can for their lyues, the like causes that these Jewes had to glorie off, and yet had they all them and many moe, the greater shoulde be their punishmente in abusing them as they haue done. Hath not the Pope with his adherents as much boasted of his gaye titles, as euer these Jewes did, and as proudly disdayned the true professors as euer they did the Gentiles: was it not a receiued opinion within these fewe yeres, that out of the church of Rome there was no saluation, like as the Jewes thought the Gentiles to be altogether strangers from the promise: Are not these their common out-cries, the Church, the Church, the Church, our most holy father, most reuerende father, most godly father, most learned Doctors, most christian Doctors, most light Doctors, moste lighthened, I woulde saye, most *seraphicall* Doctors: and againste vs, Lollardes, Heretickes, Schismatickes, Hugonots, Lutherans, Zuinglians, Calvinistes, Sacramentaries, and  
what



What not: haue they not as despightfully  
and cruellye handled vs, as euer the  
Iewes did the Prophets of the Lorde:  
yea haue they not gone beyonde them in  
forbidding vs the readyng of the booke  
of our GOD, and for the same bur-  
ned vs and the worde of oure GOD  
to: The Lorde therefore in great iustice  
bath reiected them for all their vaine bo-  
stings, like as he did the Iewes, and  
bathe broken the yoke of their Ty-  
rannie from this and manye other nati-  
ons, his name be prayled for it, and in  
the ende, with the breath of his mouth  
wil vtterly confounde them.

As you haue seene in these Iewes  
a fearefull crample of God his wonder-  
full iustice in casting them off for their  
offences: so in receyuing of the Gen-  
tiles you haue to consider a notable  
proue and experience of hys surpassing  
loue and vnspeakeable mercie. For  
what was there in the Gentiles ouer-  
whelmed with errour, blynded wyth  
ignozaunce, prone to all kinde of su-  
perstition and strange Idolatries, ouer-  
taken

In y calling  
of y Gentiles  
is a notable  
token of God  
his gret loue.

taken with all sortes of filthynesse, and moſte horrible and outragious wickedneſſe, that mighte procure hym to fauour them, or to ſhewe hymſelfe ſo bountious a father vnto them. Of hys loue therefore, of his loue and moſte free fauour was it, that he vouchſaued to call them out of this greate darkeneſſe, vnto ſo maruellous light and knowledge of his truth in his ſonne Chriſt Jeſus our moſte louing God and mercifull Saviour.

There is not therefore anye cauſe of boaiſting of our ſelues, or of any thing in our ſelues, for that we are nothing elſe indeede but a huge maſſe and heauy lumpe of ſinne. Let vs therefore aſcribe all the whole glorie of our calling, vnto God, that mercifullve hath called vs from error vnto truth, from darkeneſſe to lighte, from wickedneſſe to holynesse, from condemnation to ſaluation, from death to life, yea, from Hel to Heauen: for vnto all theſe and a greate manye moe enormities, are we by nature enſlaved. Let vs therefore enter the deeper into

into a true consyderation of our selues,  
and into a thozough examination of our  
owne soules and consciences, and then  
finding in our selues what indeede wee  
be of our selues, we shall learne to set  
lesse by our painted sheathes, and to  
make better accomptes of **G D D**  
hys infinite and endlesse mercie, who  
hath thoughte good to place vs in the  
roome of his owne peculiar and chosen  
people.

Agayne we see in the consideration of **G D D** his calling vs of  
the manner of **G D D** his calling vs of  
the Gentiles to the knowledge of hys  
Christ, not requiring at our handes  
that we shoulde be circumcised, or other-  
wise tyed to the obseruation of the cere-  
monies of Moyses lawe, but onely that  
we shoulde repente, and beleue the  
Gospel, we see (I say) euidentlye hereby,  
that we are not saved by the Lawe, nor  
yet by the workes of the Lawe, but on-  
ly by fayth in Christe, accordyng as  
it is wrytten: The iuste manne shall  
liue by fayth. And againe: By the workes  
C.iii. of

The maner  
of God hys  
calling of the  
Gentiles tea-  
cheth that  
we are iustified  
only by  
fayth.



of the law no flesh can be saued or iustified : by how much the more so often as I thinke on it (and truely I doe manye times thinke on it) I doe greatly maruaile, what madnesse hath ouertaken our Arch-Papistes to besotte themselves and others with a vaine and wicked perswasion of their owne righteousness, and an arrogante trusting to scale the highe fozte of heaven, by the broken and rotten ladder of mannes merites, and the corrupte workes and inuentions of their owne idle fancies. For if Chrisme and his Apostles neuer charged anye with the obseruations of the Mosaicall Lawe, as a thing necessarie to saluation : and that (as appeareth in the wrytings of the Apostles) it hath alwayes bene accounted an infallible note of false Apostles to pleade workes, and that of GOD his owne Law, in the matter of iustification, let then this second note drawn from the manner of God his calling of the Gentiles without inioyning them the obseruations of his owne lawe, bee sufficient

sufficient in a worde to touch the shamelesse boldnesse of the Carolikes, that dare shuffle in drosse & trumperie of their own forging, to claime righteousness withall, that I stand no longer to couince those, as iniurious to the death and bloodshedding of Christe Iesus, who teache that they haue workes sufficient, nat only to purchase Heauen for themselves, but also a surplus and ouerflow to help others withall, that will pay sweetely for them, in as much as their owne conscience euerie night when they goe to bed, maye teache them, if they truely examine it, that of themselves they are not able to thinke so much as one good thought, and therefore muste needes ascribe saluation to the only and alone free mercie of God in Christe, laide holde on by the sure and strong hand of a constant faith, workes being no maner of cause thereof at all, the whiche Fryer Ferus, a man of theyr owne, writing vpon this tenth Chapter of the Actes, in moste plaine words, doth confesse, saying: For so in that firste and moste great calling of the Gentiles, they

oughte to haue beene made equall with the Iewes without all manner of helpe of the Lawe, that it mighte be now manifestly knowne, that righteousness cometh of the onely grace and election of God, and not of workes: than the which, what can be spoken more truely, & more agréable to the truth. The Lord if it be his wil, open their eies, that in this and all other pointes, they maye bowe and yelde vnto the trueth.

Thus muche of the reiection of the Iewes, and calling of the Gentiles, by occasion of GOD his calling Cornelius, being a Gentile, to the knowledge of his trueth.

The seconde  
branch of  
the first part,

The practise  
of the Ro-  
manes.

In the seconde branch of this firste general, cometh to be considered, Cornelius bys profession and trade of life, whiche our present texte sayeth to bee a Capitaine of the Italian bande at Cesarea, for it was an vsuall thing among the Romanes, to place in the gret towns or Citties that they wonne, garrisons of armed men and souldiours, as well to defende



Defende them agaynst the inuasions of the Parthians, whome besides manye other ennimyes, they were often and verie daungerously encombred w<sup>th</sup> all, as also to w<sup>th</sup>stande and keepe vnder rebellion, and tumultuous vyroares of the Iewes, if at anye tyme they shoulde attempte an insurrection: and further, that if nede shoulde requyre, they mighte vpon shorte warning, oute of these garrisons placed in euerye Towne and Cittie, gather a iuste and ful army, being assaulted, to defend themselves.

These bands consisted some of more and some of fewer Souldiours, some fote-menne, and some horse-menne.

The fyrste or chiefe bande contayned commonlye a thousande fote-menne, ouer whych was a Generall, and euerye Centurie, or hundreth, hadde besides, hys seuerall Capitayne, whiche of the number of Souldiours vnder his conducte, was commonlye called a Centurion, or Capitayne ouer an hundreth menne. Such a one was our Cornelius,

Cornelius, who in that he is termed to be Ruler of the Italian bande, we may gather, that he was bothe an Italian himself, and also in good estimation with the Emperoure: For as the Romaynes gathered their garrisons out of sundrye Countre men, of the whiche also they had their names, like as this consisting of Italians is thereof called the Italian band, so likewise did they make greatest accompts, & reposed most confidence in y<sup>e</sup> garrisons of their own countrey men, out of which also for y<sup>e</sup> most part there were chosen Captaines suche as best liked the Emperoure. It is (I saye) therefore verye likelype, that Cornelius beeyng made Capitayne of the Italian bande, was hymselfe an Italian well lyked of the Emperoure. More than this, both he and his bande were not suche as carried theyr houses on their backes, or were in thys place to daye, and in an other to morrowe, but hadde their fyxed and settled seate and abode at Cesarea, a Citie of Palestina, whiche was a Seatown not far from the Mount Carmel,  
and

Cesarea.

and called sometimes Stratoes Castle  
or Tower, but afterwarde newe buyl-  
ded by Herode, and in the honoure of  
Cesar the Noble, called after his name,  
Cesarea, and at this time chieflieft in-  
habited of the Jewes, for whose better  
keeping vnder awe, Cornelius with hys  
garrison was there placed, like as in o-  
ther their Citties in Syria and Palasti-  
na, for like considerations they hadde ap-  
pointed to them their severall garrisons.  
I note this, bycause there were besides  
many other Cities in other Countries,  
called by this name, as is to be seene in  
Strabo and Stephanus, the whiche I  
omitte, as not pertaynyng to my mat-  
ter.

Nowe if you call to remembrance  
the manners and conditions of the soul-  
diorz of that age, and howe farre they  
were departed from the olde discipline &  
vslage obserued in wars, God his wõder-  
ful dealing in callyng Cornelius shal the  
better appeare. It is wel known to those  
that are conuersant in hystories, that the  
Romane souldiorz, when they went to  
war

The manner  
of þ Romane  
souldiers.



warre vppon other nations, they hadde no regarde neither of righte nor equitie, or lawe, or honestie, or thame, or conscience, but were wholly bent vppon the spoile, as hungrie as Wolves, as greedy as Lyons, as mercilesse as Tygres, as subtile as Foxes, as religious as heresies, as chaste as Goats, as harmerlesse as common Robbers by the highe waye sides. Out of this kinde of men, it pleased GOD for to chosse hys Church, the fyrste frutes of the Gentiles, that looke by how muche theyr life was more vnderlye than any other kinde of men, by so muche hys mercye mighte be iudged the greater, in that it pleased him to take them out of their vile filth and stinking puddle of synne, in whiche they wallowed, and laye ouerwhelmed and drowned, and by his holpe Spirite so to renue them, that by the mightye and effectuall working of the same, the corruptions of the olde manne beynge mortified, they mighte deteste those offences, vnto the whiche befoze they ranne wyth greedy- nesse.

Cornelius

Cornelius bys vertues therefore so rare in suche licentiousnesse of life, and loosenesse of manners, as at that tyme reigned euerye where, but principallye amongst Souldiours, are bothe to be commended and praised, and highly also to be wondered at: who in suche greedinesse of spoile, was so wel content with his owne: in suche vnnmercifulnesse of others, was himselfe moze mercifull: in suche rudenesse, so courteous: in suche barbarousnesse, so gentle: in suche irreligiousnesse, so religious: in such wickednesse, so godly: whiche vertues, as he had them not of himselfe, so do they the clearer sette forth the grace of **G D D** in him, who staied him, that he followed not the multitude to do euil, neither was led with the most sort, to do, as most do.

The Doctrines whiche thys second braunche ministreth vnto vs, are diuerse, but chieflie these: Firste, that with **God** there is no respect of persons, but that out of al trades of life, and sorts of men, those that hate sin and delight in righteousness, are acceptable to him: so

here for oure comfozte is set downe, that  
 whiche the Scriptures plentifully other  
 where do teache, befoze him, there is nei-  
 ther bonde nor free, neyther riche nor  
 poore, neither wise, nor foolish, neither  
 man, nor woman, neither Gretian, nor  
 Barbarian, Jewe, nor Gentile, but  
 whosoever he be that calleth on the name  
 of the Lorde, shall be saued. In greate  
 mercie he hath receiued Noah the drun-  
 ken, Abraham the Idolater, Lot the in-  
 cestuous, Dauid an adulterer, Mathewe  
 the Publicane, Peter the denier of hys  
 Maister, Paule the persecutoz, and Cor-  
 nelius the Capitaine, not to encourage  
 vs boldelye to synne, but for to assure  
 vs (if of infirmitie falling with these, we  
 do with the same by hartly repentāce run  
 vnto him) he hath in stoze for vs the like  
 mercie which he had for thē. As for such  
 as can peruersly alleage the falles of the  
 godlie as bucklers for their wickednesse,  
 their estate is dangerous and almoste  
 desperate, but the L D R D E kēpe  
 vs from presumptuous and malicious  
 sinnes.



We see here again, in that Cornelius  
a Capitaine and Souldioure is called by  
G D D to the vnderstandyng of hys  
worde and fayth in Christe, and not bid-  
den to laye aside armour, and caste a-  
way his weapon, and take him to a new  
trade and profession of life, that the voca-  
tion of a souldioure is suche, as if it be  
well and honestlye vsed, displeaseth not  
G D D, and that it is also lawfull for  
a Christian Magistrate (for suche a one  
was Cornelius) to vse the sword, either  
for the defence of the goodye, or for the  
punishment of the wicked, the whiche  
Paule at large teacheth in the thirteenth  
of the Romaines, and I mention in a  
worde to ouerthrowe the furie of the A-  
nabaptistes, which contrary to the scrip-  
tures do teache, that it is unlawfull for  
the Magistrate to vse the sword.

We learne further, that vnder vngod-  
ly persecutors and wicked Tirants, God  
notwithstanding hath alwaies hadde  
some that haue feared and serued him:  
So in the Court of Pharao was Joseph  
vnder Achab, Obadiah, vnder the kyng

of Aram, Paaman the Syzian : vnder Herode the Ruler at Capernaum : amongste the Scribes and Pharisies, that made a lawe to excommunicate Chzist, and all those that didde confesse him, the chiefe ruler of the Sinagoge: vnder Tyberius, or else Caligula, a moste cruell persecuter, this Cornelius . And I nothyng doubt, but that at this day wythin the gates and pallace of Rome, the Lord hath yet some one good Obadiah or other, that one daye he will vse, as singular instrumētis for the behoofe of his Church.

Yet is there behind one lesson more to be learned oute of thys seconde member, very profitable, being applyed, for these oure daies and times, that we now liue in, for oute of this that is here saide of Cornelius his being Captaine of the Italian bande at Cesarea, you euidently see by that whiche hath beene noted before of Cesarea, namelye, that it was a Towne of the Jewes, but subiected to the Romanes, with all the reste of the Countrey: you see (I saye,) that many tymes it commeth to passe, that GOD

Deliver

deliuereth vpppe a people that was wont  
to be gouerned by godlye lawes and or-  
ders, and vnder goodly Princes, vnto Ti-  
rants and persecutozs, for their greate  
ingratitude and vnthankefulnesse. For  
who were euer better gouerned, and  
with moze equal and reasonable govern-  
ment, than were the people of the Iewes:  
yet when they disdained to be ordered,  
by the gouernement of godlye Princes,  
whome **G D D** appointed ouer them,  
in the ende, he bereaued them of that be-  
nefite, and gaue them, who knewe not  
well to vse the libertie that he had pla-  
ced them in, so farre ouer vnto the subie-  
ction of others, that they were nowe not  
onely vnder the rule of Presidents and  
Deputies, but also hadde in al their Ci-  
ties, bandes, & garrisons of forre souldi-  
ours, amongst the which, albeit some  
times they mette with some one suche as  
this oure Cornelius, which was a thing  
molte seldome, yet the miseries that vnder  
those other, they suffered, were won-  
derfull, and suche as they can better re-  
member, y sometimes haue liued vnder y



punges of the sharpe ta'ants of those eag-  
 gre and greedy Halukes, I meane the  
 violence of forraine Souldiours, than  
 I am able to expresse: and the Lorde, if it  
 be his will, graunt, that we Englishmen  
 haue neuer taste, noz experience of the  
 like.

a lesson for  
 Englande.

Lette vs therefore here-out learne to  
 be thankefull vnto God for placing ouer  
 vs in great mercie so godly & gracious a  
 Queene, vnder whose most quiet & peace-  
 ble gouernment (notwithstanding y<sup>e</sup> wro-  
 ked foretellings and lying Prophecies of  
 false larted papists of hir maiesties death  
 at the end of this seuen, and that seauer  
 besides their malicious practises, to ac-  
 complishe it, for the whiche some of the  
 heades haue bin woorthily exalted, as  
 truste the reste, if they maye be knowen  
 shall be as they well deserue to be.) We  
 haue thus long enioied the cleare shining  
 lighte of the Gospell, and GOD graunt  
 hir to his good will & pleasure many yeres  
 more to raigne ouer vs stil for the better  
 and more plentifull furtheraunce of the  
 preaching of his worde, lette vs (I say)

lear

learne to be thankfull, and not giue occasion throughe oure greate contempte and disobedience, and godlesse, and farre vnchristian liuing, that God in his great wrath and hote anger, take hir maiesty awaye from vs, and with hir also his worde, as in oure remembraunce for the like sinnes, he didde oure vertuous King Edward, hir Graces moste deare and godly brother. We were vnworthy of him then, we are vnworthy of hir now: we contemned the worde preached vnder him then: we are wearie of it preached vnder hir Maiesty now: there was much teaching vnder him then, and small following: there is moze teaching vnder hir now, and a great deale lesse following. For oure not following then, he tooke fro vs oure zealous Iosias, and scourged vs by a Marie: his arme is not shortened, he can againe for oure not following now, take away our vertuous and godly Deborah, and punish vs with the like: Pray, pray, and most hartily beloued, pray, that he doe it not, as oure sinnes haue wel deserued, that he shoulde doe it. For if he do

it, as this and farre greater plagues he  
 hath threatned to those that are con-  
 temners of his worde, by the miseries  
 that heretofore you haue suffered in the  
 late dayes of afflictio, you may easily ga-  
 ther what shal bee the state of the godlye  
 vnder all wicked Athaliahs, and mer-  
 cilesse Tyrantes, suche as **GOD** be-  
 seth to sende vppon those that haue not  
 learned to be thankfull and obedient vnto  
 vertuous, gentle, and godly Gouver-  
 noures. Wherefore, if in the former  
 dayes of trouble, wth greate and grie-  
 uous sobbes and sighes, we haue lamen-  
 ted oure vnthankfulnesse towarde the  
 worde, when we had it: Nowe the Lorde  
 to trie vs, hath once againe sent it, lette  
 vs remember to be thankfull: if then in  
 oure miseries, we coulde consider howe  
 greate a plague it was to be punished  
 with a Tyrante, lette vs nowe weigh  
 howe greate a blessing it is, to be go-  
 uerned by so gentle & mercifull a Queene:  
 if then we longed to be deliuered from  
 the heauie yoke of foraine crueltie: lette  
 vs nowe poure oute oure moste hartly  
 prayer



prayers, for the continuance of our  
 ioyfull libertie, vnder the long and pro-  
 sperous raighe of our Soueraigne La-  
 dye: if when in times befoze, we hadde  
 the Gospell, we broughte forth the no  
 frutes of the Gospell, lette vs, hauing  
 nowe againe the Gospell, praye to our  
 G D D, that our conuersation and  
 living may be agréable to the Gospell,  
 least (as befoze I noted,) our hainous  
 offences, worthilye prouoke our G D D  
 in greate displeasure, to take from vs  
 our gracious Gouvernesse, vnder whose  
 Christian regiment we haue thus long  
 enioyed it, and many yeares longer God  
 graunt we may haue both hir & it, and in  
 a holy and vertuous walking, expresse &  
 followe it, leaste for our ingratitude we  
 taste of the like sause, that the Iewes  
 did for their disobedience, whiche, as I  
 haue hadde verie fitte occasion, by theyr  
 subiection vnto others to note, so I be-  
 seeche you praye all hartilye to G D D,  
 that we maye be warned and lear-  
 ned by it. For truly (beloued) vnlesse we  
 bring forth better frutes of Christiani-

tie, than hitherto we haue done it, can  
 not be chosen, but that God must needes  
 punish vs with this, or some other farre  
 greater punishment, if any can be grea-  
 ter. You muse peradventure to see mee so  
 fearefull, and I muche more wonder, to  
 see England so carelesse. If you wil aske  
 of me, why I thinke that G O D Wyl  
 visite vs, I answere, for the multitude of  
 oure sinnes and offences, whiche daylye  
 are committed expressely against his word,  
 and for many of them being notorious &  
 suche as he himselfe hath commaunded  
 to be punished with death, either they are  
 often lette passe unpunished, or else there  
 is no punishment for them at all, or if  
 there be, it is so toylike, I had almoste  
 saide Poplike, that it rather cherisheth,  
 than killeth the sinne. And because  
 you shall not thinke my wordes to be as  
 it were but a skar Crow, or that I haue  
 made muche ado aboute nothing, I wil  
 note vnto you in a worde some of them,  
 and leaue to youre iudgement. Whether  
 that I haue spoken, that whiche I haue  
 spoken, withoute cause, or no, or also  
 as

why God  
 must needes  
 punish the Eng-  
 lande.

as not appertayning to my matter in hand of the Jewes at Cesarea and other places, being in subiection for their sins to forreine power, that we may auoyde the great sinnes whiche we dayly runne into, for feare of the like or greater punishment, by howe much our knowledge and teaching is greater and clearer than theirs. Swearing and blaspheming the name of God, as it is a figure that clearly toucheth the honour of God, so in hys worde is it expressely forbidden, and also commaunded to be punished with death, yet how outragiously and commonlye is it vsed amongst all degrees and states of people, from the Worde to the begger, and from the Courtier to the Carter, yea to the yong childe of thre yeares olde: besides that I fear me a great number this Iauer and at other times, doe laye their soules to paune to the Duell by feareful othes for their gaynes, sometimes but of a pennie in uttering their wares: and what punishment I praye you is there for it? It is written that the Plague shall neuer departe from the house of

Swearing.

D.v.

the



preach of y<sup>e</sup>  
Sabboth.

the swearer, and thinke you then that it  
hangeeth not ouer the lande in whiche is  
such terrible swearing in the cleare light  
of the Gospell, and the offendours not  
touched with so much as a fillip: if there  
were no moe but thys, it is not without  
cause that I put you in minde to leaue it,  
leaste the Lorde doe plague you. It is  
set downe by the Prophet for one of the  
causes of y<sup>e</sup> children of Israels being led  
into captiuitie, for that they kepte not the  
Lords Sabbath: and what became of him  
that gathered sticks on that day, I doubt  
not but you will remember: we not with-  
standing on the Lodes daye muste haue  
Fayers kept, must haue Beare baytynge,  
Bulbaytynge (as if it wer a thing of neces-  
sity for the Beares of Paris gardē to be  
bayted on the Sunnedaye) muste haue  
baudie Enterludes, siluer games, dicing,  
carding, tabling, dauncing, drinking, and  
what I praye you is the penaltie of the  
offenders herein, forsooth a flap wyth a  
Fore tayle, as if our Sauour Christe  
had comen for his day to set vs at ly-  
bertie to doe what we liste. And truely a  
lamen-

lamentable thing it is to tell, but a great  
 deale moze lamentable, that it is not pu-  
 nished . I dare boldelye stande to a-  
 uouch it , that there is no daye in the  
 weeke, wherin God is so much dishonou-  
 red, as on that daye when he shoulde bee  
 best serued . And muste we for these a-  
 buses thinke at the Lordes hand to scape  
 vncorrected : What shoulde I speake of  
 beastly drunkennesse, whiche so far as I Drunkenes  
 can learne, hath no punishmente at all ?  
 What of whordome , by the lawe of the Whordome  
 mozte vprighte lawe-maker that euer  
 was, being made a Capitall sinne, and  
 whyche the Euangelist Luke in the pa-  
 rable of the seed termeth a thorne, shal we  
 thinke that a thorne will be killed wyth  
 spreading a white sheete ouer it, when it  
 rather craueth an axe? So to think to re-  
 strain it, is as endlesse and sonde a worke  
 as to go aboute to heve downe a greate  
 thorne with a bull-rushe: the Lord if it be  
 his good pleasure, graunte vs a sharper  
 tole to cut both it and other sinckynge  
 weedes downe with all , for I assure  
 you, if these vices be thus styll, eyther  
 not

not at all punished, or else so slightly punished, the Lord will more sharply punish vs. eyther in suche sorte as I haue shewed you he did these Jewes, or in some other more grievous, as he wanteth not infinite meanes unknowne vnto vs, to punish the contempte of his word, from whence these vices spring, the which I pray God the chastisement of these Jewes maye cause vs to shunne.

the third

branch of the  
t general  
me.

For the thirde braunche of my firste parte is set down, that Cornelius was a Godly, or a religious and deuoute man, and one that feared God: wher cometh to be handled Cornelius his Godlinesse and vertue. The worde which is commonly translated a deuoute and a religious man, and here attributed to Cornelius, doth properly signifie one that doth truly and in suche sorte as he ought to doe, worshippinge God, a righte and a true worshipper of God, whereby we learne that Cornelius had nowe forsaken and giuen ouer his olde Heathenish religion, in whiche his father, and fathers fathers in many generations had long continued,

wor



worshipping those for Goddes, whome it pleased men so to account. For the case so stode concerning religion with the Romanes then, as it did with vs in the late dayes of Poperie, in which none myghte be taken for a Saincte, but suche as the Pope his holynesse had Canonized for a Saint. For Tertullian in his booke called an Apologie or defence againste the Gentiles. Page. 186. and 587. as is printed at Paris by Paruus, doth shewe, that it was a decree amongst y<sup>e</sup> Romanes, that none shoulde be made a God by the Emperour, vnlesse he were first allowed of the Senate, in so much that when Tiberius Cesar hauing hearde of the myracles of Chyiste, woulde by prerogative of his Emperourshippe haue made him a God, the Senate woulde none of hym, bycause they had not allowed him. The worlde was then growen to a trimme passe, that man must forsooth be good vnto God. For vnlesse God pleases man, he shall be no God, as Tertullian in y<sup>e</sup> same place speaketh. By this appeareth howe dangerous it was for Cornelius a publike

like magistrate to embrace Christ his religion, whome the Romayne Senate so scornefully disdained. And what crueltie they vsed towarde the Christians, the stories of y age do sufficiently witnesse, whiche shewe, that the christians were sinered ouer with pitch and Rosen alieue, and set on fire with torches to light their cruell Persecuters home from their banckquets in the night. But it was (no doubt) the mightie operation of God his holy spirite, that had armed him against all encombzaunces that might fall vpon him, who (no doubt) had prepared himself against displeasure, losse of his office and captaineship, and also losse of life too, the leaste of whiche mighte otherwise haue discouraged him, who amongst y Iewes also coulde see nothing that might harte him on, but rather pull him backe, seeing amongst them so manifolde corruptions & passing ignoraunce of the law of God, a small and slender knowledge whereof was rare to be founde, euen in the thousandth man of them, in so much that some thinke, and that very godlye, that it came  
to

to passe by the special and singular prouidence of God, that Cornelius mette with some zealous and learned Jewe, that instructed him in the true knowledge and vnderstanding of the lawe, by meanes whereof he so muche profited in religion and feare of the Lorde.

1 We learne firste out of this thirde branch, in that Cornelius leaueth his old heathenish religion and Idolatrie, which his forefathers folowed, & we must not be away from the truth neyther with multitude nor prescription of time. It is a common argument now adays, what are you better than your forefathers: did not they go to masse, worship Images, runne on Pilgrimage, fall downe before the holye sacrament of the Alter, and to be shorte, obserue all order of holy Church: Why shoulde you therefore be so singular: are you wiser or better learned than they: Al these I saye, and what soeuer else maye be alleaged to like purpose, doeth the example of Cornelius confute, who for the maintenaunce of his olde Paganisme, might very wel haue recited & examples  
of

The Lesson  
of this thirde  
branch.



of his forefathers, & the long & auncient continuance of the heathenish religion, by thousandes of yeares more aunciente than it of the Popes, in comparison of his being as it were but an infant of a dayes olde. Let vs therefore after his example in matters of religion set aside the practise of our forefathers: and let our olde auncient customes baile their bonnet to the worde of the Lorde. For so are we directly in his holy worde commaunded: Thou shalt not follow a multitude to do euill. And againe: walke ye not in the ordinances of your fathers, neyther obserue their maners, nor defile your selues with their Idols. I am the Lorde your God: Walke in my statutes, & kepe my iudgements, and do them, &c. Oh that our Papistes had eyes to see this, and heartes to beleue it, with earnest mindes also to followe it; then woulde they not be so blinded with these vaine shadowes of fathers, times and customes, but woulde measure y<sup>e</sup> truth of religion by the square of the word, which the Lorde if it be his pleasure, graunt them to do.

Exod. 33. 2.

2 Secondly

2 Secondly we learne out of this place and by this example of Cornelius, in receyuing of true religion, not to carrie on till the chiefe rulers and Magistrates embrace it, but so soone as God reuealeth it vnto vs, presently to take the occasion offered, and to followe it, otherwise if Cornelius had wayted vpon the Emperours receyuing it, he might till this daye haue wallowed in his olde puddle of heathenish superstition, like as in manye cuntries at this time, if the people should carrie the leysure of theyr Princes, they muste still remaine in the filth of Popish Idolatrie. Those Princes therefore, that if there come an hundred chaunges, are still iunpe of the Princes religion, are by this example manifestly confuted. Yet hereof doth not followe, that if the magistrate commaunde false religion, that therefore, the subiecte maye with force resist, but rather offering his body to the pleasure of his Prince, for the freedome of his conscience, saye with the Apostle: Whether it be better to obey God or mā, Iudge you.

C.

3 Thirdly

3 Thirdely, in that the holy Ghoste sayth, that Cornelius was a religious or deuoute manne, is moſte apparante that to bee godly and religious apperteyneth not onely to the ministers, but also vnto those whome they call secular persons, by which also is beaten downe their vaine distinction, made betwene them of the ministerie, and the rest of the people, the one of them to be termed the Spiritualltie, and the other, the Temporalltie: the one the Cleargie, and the other the Laytie: whiche difference as it came first from Rome, so I woulde to G D D that there it were againe. The onely good it hath done is this, namely, it hath made a greate manye, and that of those principallie whyche are of greatest callings, to thinke, that it belongeth onely to those of the ministerie to bee godlye, to bee zealous, to feare G D D, to bee religious, as for themselues they neede take no care nor keepe of anye suche matter, but rather wyth greedynesse followe euerye one that whyche best liketh his corrupte affection. But thys

exam



example of Cornelius, sayde to be a deu-  
 uoute and religious man, sufficientely  
 confuteth all those whiche so thinke, and  
 withall, learneth euery petticular  
 person, that hee muste bee carefull to  
 serue **G D D**, to feare him, to wor-  
 ship him, to pray vnto him, and that reli-  
 gious, & deuotely, and that it is not only  
 the part of euery priuate man so to do, but  
 also concerneth as well the Magistrate,  
 for Cornelius was a Magistrate, & there-  
 fore hereby is also ouerthrowen the most  
 wicked assertion of the vnpure Atheist  
 Machiavel, who shameth not in most vni-  
 godly manner to teach, that princes need  
 make no accounte of godlyesse and true  
 religion, but onely to make an outwarde  
 shewe of it: for that (sayth he) is ynough,  
 albeit in minde they abhorre it. And that  
 which is most horrible, he affirmeth fur-  
 ther, that the religiō of christians casteth  
 them down into too much humilitie, aba-  
 teth al courage and towardnesse, and ma-  
 keth the fit to be wronged & spoiled, wher-  
 as y religion of y Gentiles maketh them  
 to be of stout courage, & emboldneth them  
 C. 7. manly

Machiavel

manly to atchieue great matters: yet wyl  
he forsooth, that Princes pretende reli-  
gion, the better to kepe their subiectes  
within the compasse of their dueties,  
with the feare and reuerence thereof.  
This poyson and a greate deale more  
suche filth blutheth not this malaperte  
and pelting Town-clearke of Florence to  
spew out, teaching Princes not to make  
accountes of religion or godlynesse: and  
yet must this vile beaste in many courtes  
of other nations be the only Court booke,  
nay the Alcoram and God of Courtiers,  
whose diuellish precepts they put in day-  
ly vse, learning to be godlesse. The Lord  
graunte he take no place among our  
courtiers, and that they rather set before  
thē y<sup>e</sup> examples of this our Cornelius, of  
Dauid, of Iosias, of Ezechias, & suche like,  
who were all magistrates, and godly and  
religious magistrats, and in the scripture  
highly commended for the same, whose  
factes and daedes vnto godlinesse, I hum-  
bly exhorte our nobilitie and gentlemen  
rather to followe, than the decrees of  
thys deceyuer, and the furies of this

Excerpta

Excetra and venemous serpent vnto A  
theisme and vngodlynesse.

Fourthly, Cornelius being a publike  
Magistrate, and openly professing re-  
ligion, not waying the daunger that  
thereby might insue vnto him, as the  
displeasure of the Emperoure, the losse  
of his lyuing, of hys gooddes, and of hys  
life, teacheth all men, and amongst the  
reste noble men, boldlye to professe and  
also expresse religion and godlynesse,  
and not to stande aloofe for feare of dis-  
pleasure, and losse of their honour, their  
romes, and theyr offices, as a greate  
manye nowadayes doe, where there is  
in dede no feare, hauing so Godlye a  
Prince, vnto whome nothing can bee  
more ioyfull than to heare that hyr no-  
bilitie and commons are moste religi-  
ous and Godly. A greate manye in  
this cleare light of the Gospell, in which  
euerye man vnder his owne vine, and  
vnder hys owne figge tree (as the Pro-  
phete speaketh) maye boldlye sitte and  
reason of the wordes and wayes of  
hys **GOD**, are notwithstandyng so

Excetra wa  
a kinde of  
venemous  
serpent. from  
whom when  
one head wa  
cut off, three  
sprang vp  
in his stead,  
as they do  
write of him



luke warme, or rather in deede key cold;  
 that one can not tell what to make of the,  
 They are very like the thing called Spō-  
 gia, the whiche a man can hardely tell  
 whether it haue any life at al, sauing that  
 when it is touched, it draweth it selfe  
 more closelye together, and cleaueth a  
 great deale faster, to the thing it hangeth  
 on : so they all these twentie yeares, in  
 whiche the word hath ben preached, are  
 notwithstanding so close to themselues,  
 that you can not by anye meanes knowe  
 their religion, or what they professe: nay,  
 if such as by their calling it lyeth vpon to  
 trye them, and therfore doubting of them  
 wil go about to feele them, to see whether  
 there be in them any life of the word and  
 any knowlege of God meete for a christi-  
 an, then will they in dede play the righte  
 Spongiaes, & cleane more hardly to the  
 rocke of close professiō, shrinking in their  
 selues, and wil not stick to say vnto you:  
 my religion (Sir) nay you must pardon me  
 therin, I kepe that secrete frō my dearest  
 friend: none shal know my conscience, but  
 God & my self. But truely it were greater  
 lye

ly to be wished, þ̄ the Quēnes Maiestie  
 would take order, that these Spongias, of  
 what degree soever they be, may be pulled  
 vp frō this stone of secrete and priuie pro-  
 fession, and the rather, for that it cannot  
 be chosen, but þ̄ they which deale so close-  
 ly towards God in this peace of þ̄ Gospel,  
 must needs be as hollowe harted towards  
 hir maiesty, what soever they pretende to  
 the contrarie. But these are the warpe  
 childzen, they wil beare theselues warily  
 and wisely as they thinke, for feare of a  
 chaunge, but the Lorde (I trust) in bles-  
 sing hir maiestie with long continuance  
 of reygne ouer vs, will disappoint them  
 of their purpose, as hytherto he hath  
 done, and cause that befoze they haue  
 their chaunge, they themselves shall first  
 make a change of life with death, by one  
 meanes or other. In the mean season, the  
 Lorde graunt hir selue of these doubtfull  
 Spongias, and great store of Cornelias,  
 such as do boldly, but yet truly religi-  
 ously and deuoutely serue and feare the  
 Lorde. For in those doth consist hir su-  
 rest safetye, and those, when so euer

he shall haue néede, thee shall finde his  
 trustiest friendes. For those that truely  
 worship God, and embrace his religion,  
 will no doubt, most faithfully serue and  
 obey him. But were it so with vs, as it  
 is with manye of our brethren in other  
 Countreys, that we could not serue  
 GOD truely without the daunger of  
 our liues, yet Cornelius, who was in  
 the like daunger, telleth vs what to  
 doe, and so doeth also Daniel, wyth  
 Sydrach, Misach, and Abdonago: of  
 the whiche, he chose rather to be caste  
 into the Lyons denne, than he woulde  
 make prayer to anye other than the true  
 God: and they thoughte it better to be  
 thzown into the hote burning ouen, than  
 to worship y golden image of Nabuchad-  
 nezer. For this saying of Christ shal stand  
 to the ende of the world true: He that is  
 ashamed to acknowledge me before me,  
 I wil bee also ashamed to acknowledge  
 him before my father in the kingdome of  
 heauen. But the case is nothing so wyth  
 vs as it was with Cornelius. We maye  
 professe religion, in safetie, he could not  
 without



without daunger: we enioy the worde in  
 peace, he with persecution: we with the  
 liking of oure Prince haue the libertie  
 of our conscience, he could not serue God  
 without the displeasure of the Emperoz:  
 we neede not to feare the losse of life nor  
 goodes, he stode in great hazarde of them  
 bothe: and yet in this greate peace, pros-  
 peritie, quiet, safetie, and libertie, we  
 stand vpon such a nice and tender point,  
 of sauing honour, estimation, credite, fa-  
 uour, loue and liking, that rare is that  
 man that will venter to open his mouth  
 for the furtheraunce of the building of  
 Gods Church, or speake for the prefer-  
 ring of good and godly causes, wheras in  
 our owne causes, if it be for a licence that  
 may tend to oure owne commoditie, or  
 that may enrich our owne coffers, albeit  
 to the great hindzaunce of many others,  
 Worde, how will we labour, toile, trauel,  
 go, run, ride, speake, sue, and sue againe,  
 till we haue obtained it, which argueth  
 in vs great want of zeale, for the glorie  
 of God, which he for his Christes sake  
 stirre vpp, and kindle in vs. We are far

Terentius a  
ble Capit-  
ene.

vnlike the good Christian Capitaine Terenti, who returning with a ioyfull victorie ouer his Princes enemies, Valens the Emperour hadde aske what benefite he woulde at his hande, for his good seruice, and he shoulde haue it, who hauing befoze his eies, the furtherance of Gods glorie, rather thā the seeking of his own profite, requested, that the Christians which had ventured their liues in Gods cause, might haue a Church erected to serue God in, aparte from the Arrian Heretikes. The Emperour being much moued at this request, in greate anger toze his supplication in peces, and thzew it on the grounde, bidding him aske some other thing, that might be for his preferment: but he with a heauie countenance gathering vp y<sup>e</sup> peces of his supplicatiō, answered: I haue my rewarde, I will aske nothing else. This was indeede a right Cornelius, a deuout mā, & one that feared God. & that al Princes had store of such Terenties aboute them, that did make greter esteem of Gods glorie thā accompts of their own gaine and commoditye,

moditie, so shoulde true religion more freshly florish, than in manye places it doth, the moste parte being busied about their owne profite, whilst it being neglected, falleth miserably to decaye and ruine, the Lorde for his mercies sake amende it.

As you haue hitherto hearde of such vertues in Cornelius, as did testifie bys inward sinceritie towardes God, namely, his religiousnesse and feare of God, so hereafter I will make plaine vnto you suche outward exercises of his, as are sufficiēt testimonies of his inward godlinesse, amongst the which is firste bys godly bringing vp of all his familie, being the fourth circumstance of my first generall point, and is contained in these words: He feared God with all his household, whiche coulde not be small, he being a Magistrate, and Capitayne of suche countenance, as you haue heard, and therefore his diligence and paines (no doubt) was exceeding great, which hee tooke, in instructing suche a number in the feare and knowledge of the

The fourth  
branch in  
first general



the Lorde, wherein the holy Ghoste witnessing, that they all prosyted, it appeareth evidently, that God did wonderfully blesse his godlye endeouour and faythfull trauaile, by whiche it came to passe, that to his great ioy and comforte (no doubt) he had now a Church in his owne house, as enery true worshipper of God, in his feare shoulde labour to haue.

Thus you see, that Cornelius thought it not inough to be godly himself, vnlesse he had his houtholde godlye to : he was not content himselfe alone to serue God, but woulde haue his familie also to doe the like: he iudged it his duty, as he himselfe was religious, so to make holy vnto God all those which were his : he would not his selfe alone walke in the wayes of the Lorde, and suffer his seruants belonging to his charge, to doe what they list, to runne (as they say) at randome, to be at their owne libertie, and to liue as strangers from God, but would make them partakers of that knowledge, whiche he himselfe had learned, whiche as it was a matter of greate paine, so was it

It also of no mall daunger, the religion  
of the Iewes being then in a manner vniuersally hated and disdained, yea, and  
that whiche moze is, of the proude and  
scornefull Romaynes cruellye persecu-  
ted.

But Cornelius was not ignozant, that  
it was farre better to please God, than  
men, and that the ignozance of his fami-  
lie, shold be laid to his charge, if thzough  
his negligence and slouthfulnesse to in-  
struct them, they ran into his ignozance.  
Therefore not weighing the scozne nor  
persecution of me, he walketh vpzightly  
in the discharde of his duetie, and faith-  
fully and painefullye teacheth his whole  
familie, to serue and feare the **L D R D**,  
and in the end, reapeth the fruite of hys  
labours, namelye, the proufiting of hys  
whole houtholde in the true feare of the  
Lorde, **G D D** bounteously blessing his  
godlye care and Christian trauell. We  
be taught hereby, that it is not ynoughe  
for euerye man to be deuoute and religi-  
ous, and to feare God himselfe, vnlesse  
he also faithfully and diligently laboure

Lette this  
whole treas-  
ure of chil-  
drens educa-  
tion, and hou-  
shold govern-  
ment be wel  
marked,

to

to make all his houtholde and familie  
 godly and religious to, which cannot bee  
 done without muche paine and trauel,  
 in diligent instructing them in the word  
 of the Lord, and in the principles of  
 Christian religion, whiche duetie as it  
 oughte of all houtholders without anye  
 exception be perfozmed, so is it almost of  
 all without exception neglected, to the  
 high displeasure of almightie God, who  
 hath straightly and expressely commaun-  
 ded it, and also to the great thame of vs,  
 that haue so fowlie fozelewed it. But  
 bycause this maye seme vnto some, a  
 straunge doctrine, and I peraduenture  
 be iudged verye precise, that woulde laye  
 such a heaue burthen vpon mens necks,  
 I will therefore directly proue vnto you  
 out of the worde of **G O D**, that it be-  
 longeth generallie vnto all persons, of  
 what degree and calling soeuer, to in-  
 structe their children and familie in the  
 worde of the **L O R D**, insomuche,  
 that not the greatest Emperoure nor  
 Monarche of the worlde, can omit this  
 duetie, wythoute highe contempte vnto  
 God,



**G**OD in neglecte of that whiche hee hath so plainely and earnestly commanded, nay I say further, that euerye household whatsoeuer, is not onely bound himself to be godly, and to traine vp his household in godlinesse, but also to turne out of his house & seruice all suche as are vngodly and tell scozne to learne. And I will not onely saye this, but directlye proue it by the Scripture, and I will doe it, as drawen therevnto by manifeste occasion of my Texte, whiche sayth, that Cornelius wyth all hys household feared God. For I haue hitherto noted nothing, neither hereafter meane to doe, but that the godly maye easily see, that the circumstances of my Text led me euidently therevnto: the whiche I speake bycause of scoffing quarellers, who, if the Preacher in greate zeale speake any thing to the rebuking of some notozious synne, althoughe it be neuer so godly spoken, yet if it be not bounded within the limites of hys Texte, they by and by flowte at it, and saye it was done for wante of matter, albeit in dede it make  
no

no matter, what suche scoffers prate and babble.

**Deut. 4. 9.**

In the fourth of Deuteronomie, it is written thus: But take heede to thy self, and keepe thy soule diligently, that thou forget not the thinges whiche thine eies haue seene, & that they departe not out of thine hearte, all the dayes of thy life, but teach them thy sonnes, and thy sons

**Deut. 6. 7.**

sonnes. Likewise in the sixte chapiter of the same booke: And thou shalt rehearse them continually vnto thy children, and shalte talke of them when thou tarriest in thine house, and as thou walkest by the way, and when thou liest downe, and when thou risest vp. This is againe repeated in the eleauenth chapiter, and a blessing added to those that performe it, in these wordes: That youre daies may be multiplyed, and the dayes of youre children, in the lande, whiche the Lorde sware vnto youre fathers to giue them, as long as the Heauens are aboue the Earth. The like you haue in the Psalme, where you find it thus writtē: That the posteritie might know it, & the childre, whiche

**Psal. 78. 6. 7.**

which shoulde be borne, shoulde stande  
 vp, and declare it to their children, that  
 they might set their hope on God, and  
 not forget the workes of God, but kepe  
 his commaundements. To the Ephesi- Ephes. 6. 4.  
 ans, parentes are commaunded to bring  
 vpp their childe in instruction and in-  
 formation of the Lorde. In Deuterono, Deut. 17. 19.  
 mic, the king himselfe is charged dili-  
 gently to be exercised in the reading of y  
 worde of the Lorde, as well for the in-  
 struction of himselfe, as also the better  
 gouernement of his subiects in the feare  
 of the Lorde. This thing didde the good  
 King Iosias obserue, reading his owne 2. King. 23. 2. 3.  
 selfe the lawe of the Lorde vnto his sub-  
 iectes, and caused all to make a coue-  
 nant, that they would walke according  
 to that whiche they vnderstood the Lorde  
 to require at their hande. Iosua, the val-  
 iante and vertuous Capitaine of the  
 LORD, didde dayly reade the word  
 of the Lorde, and out of it verpe godlye  
 exhortations all the people to feare and serue  
 the Lorde.

The Quene of Sheba greatlye com- 1. King. 10.  
 mendeth



mendeth King Salomon for his godly order in his house & familie. David, whom y<sup>e</sup> scriptures reporte to haue bin a King according to God his owne hearte, was not onely godly himselve, but also careful to haue all his subiectes, and principally those of his owne house, vnfainedly to feare the Lorde, as appeareth in the Psalme .101. where he sayeth: That he will destroy suche as priuily flander their neighbour, that he will not suffer those that haue proude lookes and highe hartes: that those whiche are the faithfull of the lande, shall dwell with hym, and those that walke in the perfect way, shall serue him: that no deceitful person shall dwell wyth hym, nor anye that telleth lyes remaine in his sighte: that he will betymes cutte off all the wicked of the lande, and to be shorte, concerning the gouernement of his house, that hee will walke in the vprightnesse of hys hearte, in the midst of his house, whereby, as the wordes following doe declare, he meaneth to vse exquisite diligence

gence in trayning vppre his houtholde in the seruice of the Lord. Helie the Priest of the Lord, for letting his children runne at libertie, is himselfe charged to haue committed those sinnes, whiche in his sonnes he lette passe unpunished: besides that, God fearefully punished both him and his sonnes, for neglecting his dutie in this behalfe, for he himselfe fell and brake his neck, his two sonnes were slaine in battell both in one daye, the Arke of the Lord take by the Philistins, and 3000. people slaine, his sonnes wife vppon the newes sodainlye broughte to bedde before hir time, and dieth in tra-uaile, whiche heauie iudgementes maye learne al men worthily to tremble at the forsaking their ductie, in instructing their families. Abraham is greatly praised for his carefulnesse, in teaching his children & houthold to walk in the waies of the Lord: For thus it is writte of him: For I know him, that he wil comand his sons & his houthold after, that they kepe the way of the Lord, to do righteousness and iudgement, that the Lord may bring

Gen. 18. 19

vppon Abraham, that he hathe spoken  
 vnto him. All these bothe commaunde-  
 mentes and examples (do I trust) suffici-  
 ently proue, that it is the part of al men,  
 of what calling soeuer, to vse singular di-  
 ligence and trauaile, to haue their fami-  
 lie, and suche as belong to their charge,  
 to feare the Lorde. As for that I sayde  
 they muste also keepe none suche in their  
 house as are stubborne, and tell scozne  
 to serue the Lorde, the example of Dauid  
 out of the. 101. psalme, who will suffer no  
 wicked person to dwell wyth hym, nor  
 serue him, and therefore none that fea-  
 reth not the Lord, doth sufficiently proue  
 it. But thou wilt saye, Dauid was a  
 King, and I saye vnto thee, so arte thou  
 both a King and Bishoppe to, ouer thy  
 house and familie: a King by gouerne-  
 ment, to keepe in awe: and a Bishoppe  
 by instruction to teach: & mayst so muche  
 the easier and with lesse daunger, teach  
 and correct thine owne familie, as it is  
 easier and lesse dangerous to deale with  
 a priuate familie, thā w<sup>th</sup> a whole realme,  
 & therfore the greater punishment shalte  
 thou



thou haue, if herein thou omit thy dutie.

If then the instructing of those vnder  
oure gouernement in the worde of the  
Lorde bee suche, as by the commaunde-  
ment of God is laide vpon all: if Kings  
notwithstanding their many cares and  
troubles, are not exempted from this du-  
tie: if Capitaines in warre, who of al o-  
ther might seeme to be prauiledged, are  
tied to this charge: If Helic the Priest  
of the Lord were punished with y<sup>e</sup> necke  
breake for omitting it: if Abraham were  
greatly praised for the doing of it: What  
is he that can chalenge to himselfe free-  
dome, from the perfozmance of thys,  
bothe godly and necessarie duetie? God  
sayeth of Abraham, I know he wil teach  
his children and householde, to walke in  
the wayes of the Lorde: But (alas) my  
beloued, what is the man, or where is  
his dwelling, of whome we maye saye, I  
knowe he is painefull in instructing his  
chilozen and householde in the wayes of  
the Lord. Surely suche a one is almoste  
as rare vpon earth, as a blacke Swan.

It is saide of this oure Cornelius, that

¶.iii.

bo

The neces-  
ty of instru-  
ding those  
vnder our  
charge in  
feare of th  
Lorde.

Abraham.

Cornelius

be feared God with his whole household,  
but how many households may we find  
amongest vs, where the headman himself  
maketh no accounts of religion, what  
maruell then, if the reste of his familie  
be Godlesse? The Lord by Moyses com-  
maundeth his people, daylye to instructe  
their children in the knowledge of his  
worde: but so farre are the moſte parte  
of vs from doing thereof, that we our  
selues reade not in a yere a Chapter of  
it.

And whereas euery man is bounde  
to catechize his owne familie, a greate  
many of our ministers are so ignorant,  
that they hadde neede to learne. Wal-  
chismes themselves, whiche, as in re-  
specte of their ignorance, it is very meet  
they should do, so for the same respecte it  
were farre better that they were utterly  
remoued, and able Pastors put in their  
roomes. Dauid will walke with an up-  
right heart in the midst of his house,  
and we wil walke in our houses we care  
not howe loosely. Iosias at once hearing  
the lawe of the Lord, immediatly pre-  
pareth

Dauid.

Iosias.

pareth hymselfe to obey the same, and bindeth all his Subiectes by couenaunte to doe the like. The Lorde putte it into the mynde of oure godly Princesse, that as she is of hir selfe willing to heare the Lawe of the Lorde, so likewise after the example of good Iofias, she may be carefull to cause all hir Subiectes to make a couenaunte, to walke after the commaundementes of the **L O R D E**: so (I trust) there would be speedie remedy againste this great neglecting of our dutie, in the vertuous education of oure families in the feare of the Lorde, the whiche on oure partes being so muche forslewed, it is no maruaile, if manye times we find small obedience, at the handes of oure householde. For so doeth God often leaue manifest tokens of hys wrath, in punishing disobedience wyth disobedience.

Howe God  
punisheth the  
forslewing of  
this duclic.

Howe canste thou, whosoever thou arte, looke to haue thy familie faithfull vnto thee, and thou thy selfe art faithlesse to **G O D**: dost thou maruaile that thy seruantes feare not thee, when



as thou fearest not the Lorde, wilt thou stiffely maintaine thine authoritie ouer those vnder thy charge, and thy selfe, yeld no obedience vnto the authoritie of the eternall? Thinkest thou muche that thy wife and thy children shewe themselves not so obedient vnto thee, as peradventure they oughte, and canste thou not see howe thy selfe arte a Traytoure and Rebel vnto God, withoute ail keepe or regarde breaking his statutes, and without any pricke or remorse of conscience, neglecting and contemning his commandementes? Howe shall those vnder thy charge performe their dutie vnto thee, if thou performe no duety vnto God? Nay howe rather shall they fynde learne to feare God, and then next truly serue thee without instruction in the worde of the Lorde? Is it not expresse sette downe in the Psalme, Howe God established a testimonie in Iacob, and ordained a Lawe in Israell, whiche he commaunded oure fathers, that they shoulde teache theyr children. And this lawe whiche he speaketh of, is the commaundement before

recited

recited out of Deuteronomie, concerning  
 parentes often and diligent acquainting  
 their children with the word of the Lord.  
 You see therefore beloued, that it greatie  
 concerneth al you, that are householders,  
 to be very well exercised and practised in  
 the holy Scriptures. For how can it be  
 possible that one shoulde teache another  
 the thing that he himselfe is ignoraunte  
 in: The father can not teache his sonne  
 that which he himself knoweth not. The  
 maister can not instruct his seruante in  
 y word which he neuer readeth. The hus-  
 band (as Paul commaundeth he should) can  
 not teache hys wife, himselfe being rude  
 and ignoraunt. The Prince can not de-  
 clare vnto his subiectes the will of the  
 Lord, the whiche himselfe hath not lear-  
 ned out of his worde: all these notwithstanding,  
 being (as you haue heard) charged  
 from the Lord, with this duty, it both  
 hereof necessarily follow, that fathers,  
 maisters, husbandes, yea the prince him-  
 selfe ought diligently to exercise theselues  
 in the reading of the worde of God, that  
 they maye euerpe one severally teache it

at householders ought to be well scene in the Scriptures.

to them of their charge, that they out of  
 it maye learne to feare the Lorde. The  
 Lorde hys blessing the diligence of Cor-  
 nelius in the vertuous education of hys  
 familie, with profyting generallie in  
 his feare, oughte to encourage vs all to  
 followe hys masse godly example, hoping  
 that G D D in his greate mercye wyl  
 graunt vnto our Christian trauayle lyke  
 successe. For it can not be, that eyther the  
 Prince of subiectes, or the father of hys  
 childe, or the husbände of hys wyfe,  
 or the maister of his seruauntes, shoulde  
 hope for that subiection, that obedience,  
 that reuerence, that faythfulnesse, which  
 they of right ought to haue, and the other  
 of duetie are bound to perfourme, vnlesse  
 they laboure to teache them the feare of  
 the Lorde. It maye be also that a man  
 faythfullie labouring to bying vp hys  
 familie in the knowledge of G D D,  
 shall haue notwithstanding vngodly and  
 disobedient childe, wife, or seruauntes:  
 for Adam had Cain: Noab had Cham: A-  
 braham had Ismael: Isaac had Esau: Ja-  
 cob had of his owne sonnes that woulde  
 haue



haue firſte ſlaine, but afterwarde altered  
 their purpoſe, and ſolde Ioleph: Helie had  
 Hophni & Phinehas: Samuel his ſonnes  
 were vniuſte Judges ouer the people:  
 Job hys wyfe bydde hir husbando curſe  
 G D and dye: David his own ſon Ab-  
 ſalon rebelled agaynſte hym: and Ju-  
 das for money betrayed hys Maſter  
 Chriſte: yet for all this, muſte not we  
 let paſſe thys duetie of teaching oure  
 houſeholdes, but beſides inſtructyng,  
 uſe alſo correſtyng, where ſinnes bee  
 committed, or elſe wee ſhall bee guyltie  
 of thoſe ſinnes, whyche we let paſſe in  
 thoſe vnder our gouernemente vncor-  
 rected, whether we be priuate perſons,  
 or Magiſtrates. For the holpe Scrip-  
 tures layeth vppon Helie the vngodly-  
 neſſe of his ſonnes whiche was commit-  
 ted with his knowledge, and the children  
 of Iſraels worſhipping of the Golden  
 Calues, is imputed to thoſe kings, which  
 eyther commaunded them, or ſuffered the,  
 or elſe did not deſtroye them. Paule alſo  
 to the Romanes ſaith, that not onely they  
 which committe theſe ſinnes are worthy  
 of

Correction to  
 be vſed as  
 wel as inſtru-  
 ction.

of death, but those also which consent vnto them, and I feare me that as many of vs befoze God shall be founde to consent vnto sinnes, as do not punish them, if it lye in vs, in those that vnder our charge commit them. Wherefoze as the Lord hath layde vpon vs euery one for y<sup>e</sup> moste part two persons: the one of our general calling to be Christians: and the other of that peculiar function that euerye one is appointed vnto: so let vs (beloued) for the Lords sake be carefull to discharge them both with a good conscience: let vs not do the one and forslow the other: let vs not thinke it sufficient to haue led the life of a godly christian, and to leaue vndone the perfourmance of those duetyes whych in respect of our fenerall callings the Lord loketh for and requireth at our handes for example: let not the father thinke himselfe discharged that he himselfe hath liued a Godly man, vntlesse he also haue liued a godlye father, that is, haue brought vp his childezen in the instruction and information of the Lord. The householder muste not thinke by

God hath  
layd vpon  
each man  
two persons.

of nothing  
an old  
saying of  
the

quette answered, if for his part he haue  
 walked in the wayes of the Lord, vnlesse  
 he consider that besides a Christian man  
 he is also an householder, and a christian  
 householder ought to be, whych he also hee  
 shall be, if he labour earnestly that his  
 familie maye serue and feare the Lord.  
 The magistrate must not suppose hym-  
 selfe to haue done ynough, if priuately,  
 concerning himself, he haue liued religi-  
 ously and in the feare of God, vnlesse he  
 haue spared no paine nor diligence to  
 bring his subiectes to be godly and religi-  
 ous also. The like (I say) of all callings  
 whatsoeuer, and in this respect am moste  
 humble and reuerentlve, in the feare of  
 God to request you, right honourable my  
 Lord Maior of this worthy Citie of Lon-  
 don, wyth the Worshipful Maister Sher-  
 rifes and Aldermen, as the Lord (besides  
 the generall callings of Christians, the  
 whiche I truste, and also hartlye praye  
 that you Godly walke in,) hath layde vp,  
 on you 2 persons of publike magistrates,  
 that you will kepe in your seuerall wards  
 a carefull and diligente watche to mixte  
 with

a request to  
 the L. Mayor  
 and his bre-  
 thren.



with all suche abuses as highly offende  
 God, and are directly againste hir maiesties  
 lawes, amongst the rest these: filthy  
 Whordome, and beastly Drunkenesse,  
 outragious and vnnearurable Dicing  
 and Carding, and horrible prophana-  
 tion of the **L O R D** his dave, in  
 flocking and thzonging to bandie Playes  
 by thousandes, whereas they ought to  
 bee occupped in hearing the worde of  
 the Lord. For as for Whordome, it is co-  
 mon: Drunkenesse is no deynties in eue-  
 ry Lauerne: Dicing and Cardyng in  
 most of your ordinarie tabling places: re-  
 sorting to Playes in the time of Sermons  
 a thing too manifest. For the other, as I  
 haue them by reporte, so I wishe them  
 false: if they be true, I desire to haue  
 them punished with seueritie, & then shall  
 you shew your selues religious & zealous  
 Cornelians, in lpying not onely godlye  
 your selues, but also in seeking to bzyng  
 others belonging to your charge, to be  
 honest, vertuous, and godlye likewise.  
 Thus doing, the **L O R D** will blesse  
 wyth manye blessings both you and  
 your

your Citie, whyche for Christs hys sake  
 I beseeche him to doe. The same sute  
 I am to make vnto all others in au-  
 thoritie, and wythall to tell them, that  
 y<sup>e</sup> higher their calling is, the higher shal  
 their place bee, and greater paynes in  
 Hell, if in thys behalfe they omitte  
 theyr duetie. For the myghtye men  
 shall suffer mightie tozmentes, and hee  
 that knoweth hys Maysters will and  
 doeth it not, shall be beaten wyth many  
 stripes.

But bycause I am thus farre entred  
 into thys large and fruitefull felde, of  
 childezens education, & household gouern-  
 ment, of fathers and householders gene-  
 rally neglected, whilest where they should  
 dayly and continuallye teache their chil-  
 dren and families out of the worde of  
 the Lorde to feare hym, manye of them  
 daylye and nightly are occupied in Di-  
 cing, Carding and gaming, and yet  
 must needes be counted Protestants: giue  
 me leaue I beseech you a little to direct  
 my speach vnto those, whom in respect of  
 their office it chiefly concerneth, to bring  
 vp

That it is the  
 part of al  
 Scholemas-  
 ters to teach  
 their schollers  
 out of y<sup>e</sup> worde  
 of the Lorde.

by youth, I meane scholemasters, for a-  
 mong all the diseases that these our days  
 and times are grievously sicke withall,  
 there is none wherewith they are eyther  
 more generally or more dangerously in-  
 fected, thā with this that the most part of  
 scholemasters, like as fathers and house-  
 holders, thinke it no parte of their duty  
 to meddle with instructing their schollers  
 and pupilles in the worde of the Lorde &  
 principles of christian religion. Wheras  
 without the feare of the Lorde, there is  
 no wisdom, neyther is it possible for  
 youth to go well forwarde in vertue and  
 good manners, things as necessarie as  
 learning, whiche, without these, is but a  
 ring of gold in a swines snoute, if they be  
 not trained by in y knowledge of y word.  
 For most true is that in deede golden say-  
 ing of the Psalmist: Wherewithall shal a  
 yong mā redresse his way? in taking heed  
 thereto according to thy worde. Hear-  
 ken, hearken all you that be Scholema-  
 sters, there is no other meanes to haue  
 your youth to profite in vertue and gode-  
 lyneſſe, but by taking hēde to the worde



of the Lorde. And what parent is he that setteth hys sonne to schoule, but that hee woulde haue him as well godly as learned: as well a vertuous childe, as a forward scholler: as well instructed vnto saluation, as furthered in prophane learning: For if there be any that haue other endes in putting their childezen to schole, these being conuained, your schooles wer better to be without them, than combzed wyth them. From whence come the generall complaintes of the vngraciousnesse and unhappinesse of schollers, but from this, that you neuer teache them theyr dueties out of the booke of the Lorde. Some of you, thinke ouer muche gentleness to be the way, and others continual and tyrannicall scourgyng and whyping to be the way, whereas in deed you are both sortes far and wide out of the waye. For the one with too much lenitie encourageth the to a leud licentiousnesse and loosenesse of maners: the others thinking by cruell and butcherly beating to wyne reformation, ingender in them such a mislike and lothynge of learning,

G.

that

that they abhorre with as deadly hatred the schoole house, as we doe those things whiche are moſte lothſome and noyſome vnto vs. I like wel of gentleneſſe, if it be ſuch as by it manners be not corrupted & ſpilled, and on the other ſide I allowe of reaſonable correction, ſo as it be vſed as the laſte remedie, that is, when no other wyl ſerue. But the firſt, the beſt and the chiefeſt way, is to begin with teaching your youth the feare of the Lorde: Feare that is, as Salomon ſayth, the beginning of Wiſdome. But you feare peraduenture that it ſhoulde be to little profite to ſpeake vnto children of religion: I heare you, and thinke of that you ſaye, as a cloake to hyde your faulte, and couer for your ſlouthfulneſſe, rather than a true cauſe to ſtaye this duetie. He that hathe ſayd, ſuffer little children to come vnto me and forbidde them not, for vnto ſuch belongeth the kingdome of heauen, wyl no doubt, bleſſe your labours taken in hande in his feare. Beginne therefore at length and trye: you ſhal I warrant you. to your comfort, ſee your youth profite in

vertue

vertue and godlinesse. I would haue you,  
that setting aside all care of religion in  
your schollers, to make it your only pro-  
fession to reade them prophane Authors,  
shewe me the example but of one person,  
whome, eyther Tullie his Offices, or A-  
ristotle his Ethickes, or Plato his Pre-  
ceptes of maners, euer yet made a god-  
ly and a vertuous man. I am not againt  
the teaching of prophane writers: I  
knowe they haue their vse. But I viter-  
lye mislike youre preposterous, backe-  
warde, and euertthwarte care in labou-  
ring, chiefly about these, ommitting that  
whiche shoulde be formeeste, namelpe in-  
struction out of the worde. Take heede  
that in respecte ye worthily runne not in-  
to the reprehension that our sauoure  
Christe vseth towarde the Scribes and  
Pharises, for touching Minte, and Annis,  
and Comyn, and leauing the weightye  
matters of the lawe, as iudgement, mer-  
cie, and fidelitie: that is, for taking much  
paines about trifles, and dealing slender-  
ly and sleightly in matters of greate im-  
portance. Let the name of God, and of



his Chriſte be hearde often in youre ſcholes: let it be familiar vnto your ſchollers by continuall beating it into theiꝝ heades. What though it enter in but ſoftly, the water by often dropping pierceth into the harde ſtone: by much heating the ſtrong yron is made ſoſte: by often putting into the fire the toughelt ſteele is made pliant. And yet in this compariſon the caſe is far otherwiſe, for we are but the planters and waterers, God is he only that giueth y increase. Wherefoze this duetie of inſtructing being eſpeciallye commaunded, being laboured in wꝝth reuerence of his holy name and maiesty, he wil vndoubtedly bleſſe and further it. Nowe is the time that you may do good, for ſewe it not. Whyleſt your ſchollers be yong you maye frame them as you will. The ſoſte ware will receyue any print, whereas the harde will take none: yong ſciences, will be bowed, whiche waye you wyl haue them, whereas the growen trees wyl rather bzeake than bende. Loke what licoure a veſſell is ſeaſoned wꝝthall, when it is newe, it will kepe

a smacke thereof when it is olde. And, teache a childe while he is young what wayes he shall walke, and he will not forgette it when hee cometh vnto yeares. This thing doe the Papistes of our time full well vnderstande. And therefore haue their picked scholemasters priuately to nousel vp their children in their houses in the Popes religion, that they may tast and smel therof when they2 parentes be dead and rotten. And great pittie it is, that the Quèrnes enemies should be permitted such libertie. For by thys meanes are many towarde gentlemen otherwise, vtterly marred & spoiled. Howe (I pray) you falleth it out, y you haue at thys day in this lande, many yong gentlemen not aboue 24. yerres olde at the most, that are moze obstinate and stubborne Papistes than their fathers: they wyl come at no Church, at no Sermons, whē as their parents will do both. And if at any time there be processe out for them from hir maiesties high Cōmissioners, they finde one meanes or other to haue buckling of it, and then forsooth they must

Papist  
Schole-  
masters.

In posse ouer into Fraunce to learne the language, wheras in deed their voyage is not so much to learne the French tong. as to withdraue themselves from punishment of law, and there at liberty to heare (whē they please) a Latin Masse. And for my parte I wishe that al the Papistes in Englande (without they repent) together with al the rest of hir Maiesties enimies, were in Fraunce or some other place of bannishmente, without hope euer to returne againe, and so should our countrey be in more quiet and safetie. But of thys that I haue sayd it euidently appeareth, that wheras in respect of their yeares, being not past .24. they were at the beginning of the pꝛinces reigne capable of no religiō, and now be stiffe necked Papists, it can not be chosen, but they must haue it by the education of Popishe scholes maisters, or Popishe parentes or both together. And no maruell. For we haue in manye Gentlemens houses, and also in the houses of others in the countrey of hygher calling, the sweepings of the Universities, I meane, suche rotten Papistes



Papistes, as by the bꝛome of godly discipline, as vnprofitable duste, haue bin swæped out thence, are entertayned in the Countrey in priuate houses to teach their childzen. And there they be as safe, as the Foxe in his bozow. For who dare be so bolde as once to enquire wherein they instruct their schollers? besides this, there are huddled togpyther olde Poppes persecuting Masse Priestes, in some houses foure, in some thre, in some two, in some one, and they (forsooth) vnder pretence of seruing in seuerall offices, as some Stewardes, some Caters, and so forth, peruerter whole families. For can it possibly be otherwise, that themselues Papistes, and vnder Papistes hauing the gouernement of youth, as men chosen for the purpose, shoulde teach any other than Papistrie. I would to God we coulde learne by the example of the Turke, to vse one pollicie in a good cause which, he practiseth in a bad. The maner of the Turke is, to take frō such Christians as are vnder his tyranny their childꝛe, so soon as they come to yeres

of discreetion, and to put them wher they may be taught his Mahumetish religion, that afterwardes they maye the more faithfullye serue him. So (I say) doe I wish, that the childezen of our Papistes, so soone as they be capable of lerning, might be taken from them (they notwithstanding paying for their education) and be committed vnto the gouernement of godlye teachers, that woulde learne them the feare of the Lord: or if their education be permitted to be in the houses of theyr parentes, that order may be taken, that none haue the teaching of them, but such as be well knowne to be zealous in religion: for these Papistes how soeuer they outwardly pretende loue, they do indeede kyll: how soeuer they woulde seeme to cherish, they do in deed corrupt and spill. They resemble very fitly the herbe Colocynthis, whiche a man might iudge by the outwarde appearaunce of it in claspings with hys strings of his roote, other herbes that grow next vnto him, that he would sucker them: but indeede, as many as he toucheth, they neuer prosper. So for

al the world fareth it with those whiche  
come within the embracings of Popishe  
Scholemaisters, though they make a  
faire shewe of doing them good, yet doe  
they indeede infecte them, that they will  
be the worse for it as long as they liue.

Wherefore I earnestlye praye the ho-  
norable and worshipful of hir Maiesties  
high commission, to cause priuate Po-  
pishe teachers, to be sought after and dis-  
ted, as wel to stave the present mischiefe,  
as also to meete with before hande, the  
hurte that may by suffering them grow  
hereafter. And to ende this matter (in  
whiche, albeit I haue bin long, I hope  
the necessitie and profite of it, shall easily  
with the godlye procure my pardon) I  
likewise hartily desire all teachers of  
youth, not to suffer themselves to be  
founde lesse diligent in a good cause, than  
the Papistes in a badde: not to be lesse  
carefull to instruct their children in the  
feare of the Worde, than the Papistes  
are to traine vp theirs in Poperie: not  
to be lesse mindeful to teache their schol-  
lers the true religion, than the Papistes

a request to  
the high com-  
missioners,  
for the sifting  
of Popishe  
Schoolema-  
sters.



to learne theirs the false . As for the rest  
of you (beloued that are here present) if  
any of you with Cornelius haue labou-  
red all his familie to feare the Lorde,  
you haue like obedient children bene  
carefull to performe that duetie whiche  
G D D hathe layde vppon you, and so  
in the Lordes name I exhorte you to go  
forwarde : and those of you that hither-  
to for want of knowledge, haue omitted  
this duetie of instructing your families  
with Cornelius in the feare of the Lord,  
nowe that it hathe bene euidentlye pro-  
ued vnto you, to be youre charge, no per-  
son of what calling soeuer to be excep-  
ted : adde not I beseeche you to youre  
knowledge contempte, but diligent and  
speedie practise, and putting it in vze. For  
it is a fearefull thing to fall into the  
handes of the Lorde . Take encourage-  
ment by the example of Cornelius, goe  
aboute it in the feare of G D D, and  
earnest calling on his name, so shall  
you haue to youre greate reioycing, e-  
uerie man in his owne house a godlye  
Church,

Churche, and with lesse disquieting of your selues with chiding and fighting, you shall haue those vnder your seuerall chardges, in singlenesse of conscience to perfoyme suche dueties towards you, as in the feare of God to you they doe owe, the which for his sonnes sake I beseeche him to graunte.

In the fifth bzaunche of this firste generall, containing a descriptiō of Cornelius and his qualities, I haue to speak of his Almes deedes and Prayer, and fyrste of his Almes, bicause that is first mentioned in my Texte. As before we haue sene by Cornelius religiousnesse, feare of God, and vertuous instructing his familie, his faith towards God, so now by hys almes appeareth, that he bare a godlye and pittifull affection towarde men in relieving euery manne as his necessitie seemed moste to require. For where it is saide, that he gaue to all the people, this All is to be restrained to, all the poore among the people: for it hadde bene no almes to haue

The fifth  
bzaunche of  
the firste part

hane giuen to the riche, who had ynough alreadie.

John the Baptiste taughte the souldiours, that asked of him their duetie, That they shoulde strike nor accuse no man wrongfully, but be contente wyth their owne wages. Cornelius hath plaied y<sup>e</sup> good scholler, he hath not only perfectly learned that lesson, but hath also taken forth an other, learning besids being contented with his owne stipend, cut of the same, in loue and of a felowe feeling of the miseries of his poore brethren, to contribute vnto their necessities, for it cannot be chosen, but in whome soeuer there is true Religion, and the feare of God, in the same also there muste needes be loue, & a brotherly compassiō, not onely to pitie, but also to helpe the wants of those that stande in neede, so farre forth, as by the portion of good, the whiche the Lorde hathe blessed vs withall, he hath enabled vs. And that out of this loue this zelow feeling, this compassion, this pitie, did issue in Cornelius his charitable relieuing of the poore, y<sup>e</sup> very word it selfe, whiche



whych Luke doeth here vse for almes,  
doth planely shewe. For it properly sig-  
nifieth Mercie, whiche is an inwarde af-  
fection and touching of the hearte, rising  
of the viewe of an other mans miserie,  
and is here put figuratiuely, for all out-  
warde dueties of Charitie, whereby we  
doe good vnto suche as are in pouertie &  
necessitie. Wherefoze in as muche as  
Cornelius is here said, to haue bestowed  
much almes amongst all the people, it is  
euident, that there was in him a righte  
Christian hearte, and bowels of mercie,  
whiche didde perne, and as it were melt  
at the calamities of his brethren, which  
did consider the band of vnitie, which ou-  
ght to be betwene members of all one  
heade Christ Iesus: who in this respect  
did feede, foster, and cherishe, prouide and  
care for them, as beeing of his owne flesh,  
and had regarde to helpe them, as the  
very members of his owne body. There  
is therefore no question, but that Cor-  
nelius liberalitie and bounteousnesse,  
springing oute of this fountaine of bro-  
therly compassion, was no fained coun-  
terfaite,

terfaite , noz forged , but true, right,  
and perfecte beneficence , almes and li-  
beralitie.

It is not v-  
ough to haue  
e bare and  
aked name  
Faith, but  
his faith  
muste also be  
uitefull in  
ood works.

¶ We learne firste out of this great  
almes of Cornelius , that it is not suffi-  
cient to haue the name of Faith, to be  
religious, to feare God , vlesse also  
thys faith doe fructifie and bying forth  
good frutes, according to that whyche  
James wyiteth : What auileth it, my  
brethren, thoughe a man (saith he) hath  
faith, when he hath no workes ? can the  
faith saue him ? And againe : But wilte  
thou vnderstande, O thou vaine man,  
that the faith which is without workes  
is deade ? And marke withall, I beseeche  
you, the manner of his speache (foz it ma-  
keth being rightly vnderstode , verye  
much againste the Popishe Iusticiaries  
of oure time, whiche teache oute of hym  
that manne is iustified by his workes,  
whiche wordes in deede he bleth) he doth,  
not saye, What if a man haue faith, but  
what if a man say he haue faith, by whi-  
che appeareth, that he speaketh of hypo-  
crites and vaine boasters of faith . For  
the

the true and liuely faith can be no more without woꝝkes, than the fire withoute heate, than water without moisture, the Sunne without brightnesse, the good tree without his good fruite. And where hee sayeth that Abraham with Rahab, were iustified by their woꝝkes, he meaneth that their outward woꝝkes befoze men, were testimonies of their inwarde faith befoze God: and not that their woꝝkes were the causes of their saluation, for so shoulde he be against all the Scriptures, whiche teache, that Faith onely doth iustifie, and so likewise we shoulde make the holpe Ghoste contrarie to himselfe, whiche were verie wicked, so muche as to thinke, muche more to speake. Wee therefore teache out of this example of Cornelius, good deedes and suche other lyke vertuous actions of godlye men, togyther with the auctoritie of the holpe Scripture, that it is the parte of a Christian, to doe good woꝝkes, yea, that whosoever he be that doeth no good woꝝkes, he is indeede no more a true Christian, than a deade carcasse,  
a liuing

The place of  
James ex-  
pounded  
brieely.



The Papists  
do vs wrong,  
in saying  
out, that wee  
are enemies  
vnto good  
workes.

The difference  
betwene the  
Papistes and  
vs, in the do-  
ctrine of good  
workes.

a liuing man. Wherefore the Papistes  
doe vs greate iniurie, in filling the eares  
of the simple and ignozant people, that  
our doctrine is a doctrine of libertie, that  
we teache men to liue loselie and lewde-  
ly, that we are enemies vnto good workes,  
whereas in very dede, we doe the flatte  
contrarie. We will menne to beware,  
that they vse not the libertie of the Go-  
spell for a cloake of maliciousnesse: we  
teache them to serue the Lorde in feare,  
in holinesse, and righteousnesse all the  
dayes of thir life: We will men to let  
their light so shine befoze men, that they  
seeing their good workes, maye glorie  
oure heauenlye father, whiche is in hea-  
uen. But herein lyeth the difference  
betwene them and vs: we teache, that  
Workes come after Faith, they, y they  
go befoze Faith: we, that they folow  
him that is alreadye iustified: they, that  
they goe befoze him that is to be iustifi-  
ed: we, that they are the fruites of faith,  
they, that they be the tree out of whyche  
Faith buddeth: we, that faith is the  
cause of workes, they, that workes are  
the

the cause of Faith . And with as much truth maye they teache , that lighte is cause of the Sunne : that heate , is the cause of fire : that moisture is the cause of water . To be shorte, we teache, that the worde of the Lorde only is the measure by whiche oure woꝝkes are to be moten : they, that the wil of manne, and good intent . But howsoeuer they teache, or whatsoeuer they saye, thus sayeth the Scripture, and thus teacheth the worde of God : without Faith , it is impossible to please God . Whereof I conclude, that as after the example of Cornelius, a Christian muste doe good woꝝkes , so must he haue Faith before : or else howe glorious soeuer they seeme in the sighte of man, before the Lorde they stincke, and are abhominable . And therefore is it also in this place verie well saide of Cornelius, firste, that he was a religious man, and one that feared God : and secondly, that he gaue muche almes to all the people .

Thus you see, that in hym went firste faith, religion, and the feare of God, and

then

then

then, that these were not yole, his good  
 woꝝkes and deedes doe declare. And thus  
 lette Papistes saye what they list, we  
 teache, that in Christians it oughte to  
 be, and with their owne eyes in a greate  
 manye they may see it foꝛ to be, and God  
 graunte, that in all those, that doe pro-  
 fesse hys name and religion, it maye be:  
 I meane, that all suche as doe in woꝝde  
 confesse Chyſte Iesus to be the Lorde,  
 maye in dede with Cornelius so godlye  
 walke, that by their liuing before the  
 woꝝlde, they maye be taken foꝛ Chyſti-  
 ans.

A rule to  
 knowe whe-  
 ther that whi-  
 che we giue  
 be almes oꝛ  
 no.

Secondlye, we haue here a rule gy-  
 uen vs, howe to examine and trie that  
 whiche we giue to the poꝛe, whether it  
 be almes oꝛ no. Foꝛ to haue that whiche  
 is giuen, so to be, doth not consist in the  
 greatnesse of that whiche is bestowed,  
 but in the minde and disposition of the  
 giuer: foꝛ who commonly are so liberall,  
 oꝛ rather in very dede prodigall and la-  
 uishe, as are hypocrites that in giuing,  
 greedily haue and hunt after the praise &  
 commendation of men, and therefore as

Chyſte



Christe sayeth, blow a Trumpet before  
 their almes, but they haue their reward:  
 nether shall the greaie summs that they  
 distribute and bestowe, euer come into  
 this reckning before the Lord, that he wil  
 accept and take it for almes, that is, for  
 such a worke as both please him, because  
 it is not done in such sort as he comman-  
 deth. That therefore whiche we giue,  
 that then goe before the Lord for almes,  
 if it be (as the holy ghost here speaketh of  
 Cornelius his liberalitie) mercie, that is  
 to say, if it procede of loue, and of a bro-  
 therlye pitying the miserie of him which  
 is in neede, as reckening him to be one of  
 our own flesh, and so in regarde of this  
 neare band and coniunction, which God  
 hath made between vs, we do (as it wer)  
 out of the bowels of mercie and compas-  
 sion liberallie poure oute vpon him,  
 as one of our own members for the re-  
 liefe of his necessitie, according to the  
 measure whiche God hath blessed vs  
 withal. For as Paule speaketh: Though  
 I feed the poore with all my goods, and  
 haue not loue, it profiteth mee nothing.

1. Cor. 13. 3.

B. y.

And

al. 78. 7.

That the  
et giuings  
the Pa-  
lles is no  
lines.

And the Lord by his Prophet Iſay, com-  
maundeth vs, that we hide not oure face  
from our owne fleſhe. So you ſee, that if  
our giuing, iſſue out of any other heads  
than out of loue, and a fellowe feeling of  
the wantes of oure nēdie bzethzen, in  
that they be oure very owne fleſhe, it is  
as nothing before G D D. Whereof I  
conclude, that all the large giuings of  
the Papiſts, of whiche at this daye ma-  
ny make ſo greate bzaggies, bycauſe they  
be not done in a reuerent regarde of the  
commaundement of the Lorde, in Loue,  
and of an inwarde being touched with  
the calamities of the nēdie, but for to  
be well reported of before men, whileſt  
they are alieue, and to be praied for after  
they are dead, and by the meanes of thē,  
to be deliuered from the paines of Pur-  
gatorie, & ſo to win Heauen, are indēde  
no almes, but Pharifaicall trūpets, to  
win a bzittle blaſt of glorie, at y hāds of  
men. They haue therefore (as Chriſte  
ſayeth) their rewarde, that is to ſay, the  
thing they ſoughte for, to wit, the praile  
and commendation of mē, as for rewarde

at

at Gods handes, they neither haue, nor  
 euer shall haue, vnlesse in doing theyr  
 almes they sette befoze them a reuerent  
 regarde of the Lords commaundement,  
 and in loue and mercie frame theselues  
 to helpe their needie bzother. Wherefoze  
 (deare Christians) I directe my speche  
 vnto you, whome G D D in great mer-  
 cie hathe blessed with plentifull increase  
 of the riches of this worlde, whereas hee  
 coulde haue made you inferioure to the  
 meanest. Lette Cornelius his example,  
 who gaue much almes to al the people,  
 moue you to be liberall to help the poore:  
 as he by giuing franckly to y<sup>e</sup> people of y<sup>e</sup>  
 Jews, being none of his natiō, did therby  
 testifie his consēt to their religion, so by  
 your giuing vnto the godly bzethrē, and  
 to poore Schollers that stande in neede,  
 giue out testimonie, that you all hope  
 for one saluation in Christe, for whose  
 sake you shewe this mercie, in relieuing  
 his and youre members. Giue not as  
 Hipocrites and Papistes, for praise, or  
 for to merite thereby Heauen: But let  
 that whiche you doe, be done in loue, and

An exhortation  
 on to the rich  
 to be liberal  
 to the poore.



in mercie, and so will it be a swete smelling sacrifice in the sighte of the almighty. And truly it cannot be chosen, but if you putte vppon you loue with the tender bowels of pitie and compassion, you will be riche in good workes, and plentiful in giuing vnto the poore: For where there is no giuing, there is no loue, and little giuing sheweth little pitie, whereas greate loue, much mercie, in such as **G D** hath enriched with abilitie bringeth forth greate giuing and much almes. Deceiue not therefore your selues with a vaine perswasion of Loue, when ye will departe with nothing. For loue alwayes bursteth forth into helping the thing that it loueth, in somuche, that a man will not suffer hys verie dogge to lacke, if he loue hym, muche lesse his Christian and godlye brother: neither doth it loke what thys man or that man bestoweth, or asketh what shall I giue, or howe much, when shall I giue, or howe often shall I giue? But by the pitifull viewe of the lamentable distresse of such as are in miserie, easilye,

casilye and readilye findeth aunswere a  
gainste all these worldye mottions.

Cornelius gaue muche almes to all  
the people: Wee that are farre beyonde  
him in wealth and substaunce, thynke  
we haue done very well, and ynoughe,  
if we haue giuen a little vnto a fewe.  
Cornelius gaue plentifullye whilest he  
was aliue, and we giue sparingly, for  
feare we shall lacke ere we dye. And  
this is a greate faulke amongst the  
wealthie of this worlde, that they defer  
their almes and other good deedes of cha-  
ritie, till after they be deade, omitting  
the present oportunitie to doe good, the  
whiche GOD hath not onely commen-  
ded, but commaunded, and not onely re-  
gardeth, but also in mercie richly rewar-  
deth. What fondnesse is there in those  
that would be counted wise, to imagine  
that they, executors after they be dead,  
will be more faythfull in disposing their  
liberalitie, than they themselues  
would be bee beyng aliue? What ex-  
cuse soeuer we pretende for this defer-

against de-  
ferring to d  
good.

ring to do good, it springeth onelie of distruste in Gods prouidence : the Lorde rote it oute of vs , for in some it worketh mosse horrible and wicked effectes, insomuch, that they do not only not giue largely, after the example of this oure Cornelius , but bestowe nothing at all : nay that whiche is worse, Couetousnesse (the roote of al euil) springing of thys distruste in Gods fatherly prouision for them, hath bred in them suche a burning desire of hauing still more, that like vnto the droppe man, the more he drinketh, y more he thirsteth: the more they haue, the more they desire, and therfore, leasse they shoulde lacke, they do not onely not relieue their poore brethren, but also take from them suche living, as for their reliefe hath by others bin giuen vnto the, cruelly and barbarously deuouring the goodes of the poore, and eating vpp, as it were, their owne fleshe . The Lorde be merciful vnto vs. This only, to end this point, I am to say, if Cornelius hauing but a sparkle of faith, but a little knowledge in the Christian religion, amongst



so many stumbling blockes, lettes and  
 daungers, haue set vp vnto vs so cleare  
 and bryght a glasse of godlye almes and  
 Christian charitie, truely we that re-  
 ioyce so much of our knowlege in Christ,  
 and perswade our selues of a maruellous  
 light of fayth, ought worthily to blushe  
 and be ashamed to come so farre behinde  
 him in brotherly pittyping, & louinglye re-  
 leuving the poore estate of our owne nee-  
 die members, and to be so soone colde in y  
 exercise of charitye. The Lorde worke in  
 vs bowels of compassion, that wyth Cor-  
 nelius, euery one according to the portiō  
 that God hath bestowed vpon vs, maye  
 indeede feele and be touched inwardlye,  
 wyth the miseries of the needie, and in  
 consideration of the same, gyue muche  
 almes to all the people: for there wyll a  
 day come, when it shall be sayde vnto  
 vs: Giue accountes of thy Stewardship,  
 for thou shalte bee no longer Stewarde

Now followeth Cornelius his dayly  
 and often praying vnto God. For it is  
 here sayd, that he prayed God cōtinual-  
 ly. As before where the holy Ghost spea-

H. v.

keth

The continuall  
 all exercise of  
 praying in  
 Cornelius.

keth of Cornelius his almes, he figurati-  
 uely vseth that worde, being but one  
 part, for all the kindes of charitie: so here  
 he setteth down his dayly vse of praying  
 for the whole worship of God, as a cer-  
 tain and vndiscrauable note of his vnfein-  
 ed godlynesse. For where there is the  
 true feare of God, whych hath bene alre-  
 dy shewed to haue remayned in Corneli-  
 us, there must needs be also a seruent de-  
 sire by earnest prayer to humble our sel-  
 nes befoze the maiestie of God, to bee  
 by his holy spirit directed in y true know-  
 ledge of him, & his Christ, y thereby wee  
 may be taught to walke in such ways as  
 are acceptable befoze him. His desire  
 may appeare to haue bene in Cornelius,  
 by the wordes whiche hereafter the An-  
 gell vseth vnto hym, where hee willet  
 him to sende for Peter, who shoulde  
 teach him, what he shoulde do. For being  
 in the number of those whiche hadde re-  
 ceuyed the true knowledge of God,  
 he prayeth that he maye be admitted vnto  
 a further and a more clearer lighte of  
 vnderstanding, concerning his hope of  
 saluation

saluation in the redeemer Christ Iesus,  
yet not fully reueled vnto him. His pray-  
er being reported not to be of course or of  
custome, or seldome, but dayly and often,  
is a signe vnto vs, that his religion was  
not builded vpon feyned and couñterfai-  
trises, or consisted in outward rites and  
ceremonies, but that as god is a spirite  
(as Iohn witnesseth) so Cornelius lyke a  
true worshipper, did pray vnto him and  
worship him in spirite and truth, and did  
not sleightly (after the manner of the co-  
mon sort) vse cololy and faintely this ex-  
ercise of praying in number & measure,  
but was earnestly, and euē frō the hart,  
bent often to call vppon God, like as hys  
manifolde benefites, and vnspeakable  
mercies daylye towarde him, did con-  
tinuallye prouoke and call him there-  
vnto.

This example of Cornelius hys <sup>The example</sup>  
dayly praying vnto God, commendeth <sup>of Cornelius</sup>  
vnto vs the continual & often vse of pray- <sup>ought to</sup>  
er, in whiche he was not so diligente and <sup>move vs to</sup>  
seruente as we for the mosse parte are <sup>diligence in</sup>  
colde, negligent, too too slacke & slothful, <sup>prayer.</sup>  
wheras



whereas we haue to moue vs therebnto both the example of our Lord and Sauerour Iesus Christ, who not only himselfe prayed often, but also commaunded vs to pray oftē, and hath appointed vs a forme of prayer, which we commonlye call the Lordes prayer, and hath besides promised to heare our prayer made in fayth: we haue not (I say) only his example, but the example of all his Apostles, wyth diuerse others the godlye Patriarches, fathers, and Prophets of the olde testamēt. There be also causes both in respecte of our selues and also of our brethzen, that oughte worthily to moue vs to cal vpon God for his assistance against our many enemies, as the Diuell, the worlde, and the corrupt lustes and wicked affections of our owne flesh: this being one of the principall weapons of that spirituall armour whiche Paul teacheth a christian souldiour to be furnished withal, agaynst the greate and strong assaultes of those mightie enemies. For besides the girdle of veritie, the breste-plate of righteousnesse, the shoes of the preparation of the Gospel

Gospell of peace, the shielde of fayth, the  
helmet of saluation, and the swoorde of the  
spirite, he addeth: And pray alwayes with  
all manner prayer and supplication in  
the spirit. Againe, if we woulde consider  
what Abraham, what Isaac, what Ia-  
cob, what Aaron, Moses, Iosua, Dauid,  
Salomon, Iosias, Ezechias, Elias, Da-  
niel, y<sup>e</sup> Publicane, the thēse on the crosse,  
the Apostles, the Church praying for  
Peter in prisō, with innumerable others,  
haue obtayned at the handes of G D D  
by prayer, the mighty and wonderfull ef-  
fectes that haue followed of they<sup>r</sup> pray-  
er, must needes prouoke and stirre vs vp,  
to the often and vnfeyned exercise of this  
moste Godly duetie, and cause vs, wyth  
Cornelius dayly to pray vnto God. But  
we, al these notwithstanding, either pray  
neuer, or else very seldome, and euen then  
for the most parte, of custome, thinke the  
reading and mumbling vp other godlye  
mens prayers, howe farre soeuer our  
heartes be from that which we speake, to  
be a good prayer befoze God, and that for  
thys duetie perfourmed thus, of fashion  
rather

rather than of hartie and earnest zeale,  
 we haue God euen bounde vnto vs, so  
 that all the daye after we are dispenced  
 withall to doe what we like, muche like  
 vnto the Papistes, who if they haue once  
 hearde Masse, they haue euen for the  
 worke done (as they terme it) deserved  
 free remission for all those offences which  
 all the daye after they shoulde committe.  
 Well, all that I can saye in this greate  
 slackeneste, and disorder in prayer, is, to  
 wishe you all humblye to praye vnto  
 G D D to rote out of vs thys great neg-  
 ligence, and to graunte vs with Cor-  
 nelius, continuallye and dayly, not with  
 the lippes, but with the hearte, earnest-  
 lye to call vpon him, which if we true-  
 lye loue him, we will assuredlye doe, and  
 by no meanes be letted therefrom. For  
 as he that trulye loueth, delighteth in  
 nothing more than in the often talking  
 and conference with him who he loueth:  
 euen so where there is true and vnfeyned  
 loue vnto God, there is a burning desire  
 by often prayer to talke with G D D,  
 so as no perill nor danger, no not of

Where there  
 is true loue  
 there is often  
 praying.

losse



loss of life, can staye or hinder it, as may  
appeare by Daniel, whome the feare of y  
Lions denie coulde not at the comman-  
dement of the King Darius keepe from  
praying vnto his G D D but the space  
of thirtie dayes, whiche vnto suche as  
haue to G D D but a little loue, wyll  
seeme but a little thing. But true loue  
wyll rather aduenture anye perill, than  
for to be but for a verye shorte tyme  
debarred from this libertie. Yea, and as  
the more woodde is layde on the fire, the  
greater is the flame, so is likewise thys  
continuall talkyng wyth G D D by  
prayer, a greate increasyng of our loue  
towards hym, as on the contraye,  
theseldomer we commune wyth hym by  
prayer, the more doeth our loue toward  
him from tyme to tyme abate and flake,  
vntill in the ende it be cleane quenched.  
Let vs therefore (good brethren) often re-  
payre vnto the Lorde by daylye and vni-  
fained calling vppen his name, by  
whiche our loue maye more and more  
increase towards hym, and wee  
also haue god and perfecte experience  
how

howe riche the Lorde is (as Paule speaketh) to all those that in fayth truely call vpon him, whereof we can neuer haue better trial, thā when by oftē praying vnto him, according as the necessities either of our selues or others doe require, we finde by hys liberall graunting our manifold requestes, that hē is in deede riche in mercye, that hathe in store to suffice all creatures of the whole worlde that doe praye in faythe without wauering, as James teacheth vs to do.

To whom we  
ought to  
pray.

The seconde note that I drawe out of the praying of Cornelius, is, to whom, when we pray, we oughte to make oure prayer. For hauing here a large scope, & very plentifull matter, if I would enter into this comon place of prayer, into the whiche my text violently seemeth, as it were to drawe me, wherein I mighte to your profit handle, what causes ought to moue vs to pray: what prayer is: to whom we oughte to make our prayer: when we ought to praye: where we ought to praye: howe he oughte to be affected  
and

& disposed that must pray: of what force &  
 prayer of a godly man is with God: how  
 many sortes of prayers there are: and af-  
 ter what manner we oughte to praye,  
 with suche like: letting passe the rest, as  
 being at the full handled in the common  
 places of learned and godly men, I will  
 only deale in this matter of prayer, wyth  
 suche circumstaunces as my texe shall  
 plainely leade me vnto, of the whiche ha-  
 uing taught before, that concerning time  
 to pray, we must with Cornelius praye  
 continually (not y we should do no maner  
 of thing else but pray, as the Heretiques  
 being of holding this opinion called En-  
 chites or Prayars, do falsely teach: but so  
 often, as our necessities calling vs there  
 vnto, conueniently we maye) I will now  
 bryefly shewe to whom we ought to pray,  
 bycause it is here sayde that Cornelius  
 prayed God continually. If therefore in **That we**  
 a worde you wyll knowe who he is to **ought to pray**  
 whome wee shoulde praye, it is **to none but**  
**God.** And saying, (God) I shutte out al others  
 both men and Angels, and also women  
 from this high honour, whiche beynge the  
 greatest



ent. 6. 13.

greatest that we can giue vnto God, hee will imparte with no other, according as it is written: Thou shalt worshippe the Lord thy God, and him only shalt thou serue. Wherefore calling vpon y name of y lord being one of his chiefest seruices, it belongeth vnto him alone, & cannot without horrible robbery be giue to ani other. And good reason it is, y he only should be prayed vnto for helpe & saluation, who alone is able to help, who alone knoweth how to help, who alone is willing to help, vnto whō alone & vnto no other our prayers can be made, that they may be heard: who alone can not only by our suite conceiue our grief, but also according to his infinite wisdom and vnsearchable vnderstanding, knoweth a great deale better what we lack, than we for our ignorance are able to expresse. According herevnto speaketh the Word by his Prophete: I, euē I, am the Lorde, and beside me there is no sauiour: And againe: I sayde not in vaine vnto the seede of Iacob: Seeke you mee: I the Lorde doe speake righteoufnesse, & declare righteous things. They haue

Esay. 43. ii.

haue no knowlege, that set vp the wood  
of their Idol; & pray vnto a god that can  
not saue the. There is no other God be-  
side me, a iust God, & a sauiour: there is  
none beside me. **Wher vpon he inferreth:**  
Looke vnto me, and ye shall be saued: all  
the ends of the earth shall be saued: for I  
am God, and there is no other. **What can**  
be sayd either more plainly to withdraw vs  
fro praying vnto any other, sith god wit-  
nesseth y no other can help, or more com-  
fortably to allure vs to cal only vpon the  
Lord, for as much as himself hath promi-  
sed y seeking to him we shal be saued. If  
this promise can not serue, we haue also  
comandements, as in y Psal. Cal vpon me  
in y day of trouble: so wil I deliuer thee, &  
thou shalt glorify me. **And come vnto me**  
(saith Christ our sauiour) all ye that are  
wearie & laden, & I wil ease you. **Concerning**  
**Saints & Angels,** we read that whe  
this our Cornelius fel down before Peter  
& gaue him but only outward reuerence,  
Peter woulo none of it, but bad him stand  
vp, saying: for euen I my selfe am a man.  
**And Paul & Barnabas** refuse to be sacri-

Psalm. 50. 15.

Act. 14. 15.

oca. 19. 10.

ficed vnto at Lystra, willing the people  
 only to worship god. The Angel, also in  
 reuelation, when John fel at his fæete to  
 worship him, sayth, See thou do it not: I  
 am thy felowe seruaunt, and one of thy  
 brethrē, which haue the testimonie of Ie-  
 sus. Worship God. And the Angel in the  
 booke of Judges sayeth vnto Manoah the  
 father of Sampson: Though thou make  
 me abide, I will not eate of thy breade,  
 and if thou wilt make a burnt offering,  
 offer it vnto the Lorde. In the hystorie of  
 the Euangelistes you shal finde, that  
 Chyiste moste readylie and lounyglye  
 graunted the requestes of all those which  
 humblye in faythe soughte vnto hym,  
 whereas to hys mother requestyng hym  
 at the mariage to helpe them, when their  
 wine fayled, he answereth, woman what  
 haue I to do with thee, mine houre is not  
 yet come. And to his Apostles sayyng of  
 the woman of Canaan: Lord dispatche  
 hir, for she crieth after vs, he saith, he was  
 not sente but to the losse sheepe of the  
 house of Israel. And this no doubt to em-  
 bolden and encourage vs to make oure  
 prayers



prayers vnto God by Chziste and not by The dead  
 saints, yea the scripture plainly teacheth, Saints kn  
 that the dead Saints haue no knowlege vs not.  
 of vs. For it is witten in Maiah. Doubt-  
 lesse thou art our father: though Abraham  
 be ignoraunt of vs, and Israel knowe vs  
 not, yet thou oh Lorde, arte oure father,  
 & our redeemer: thy name is for euer. If  
 then, amongst wise men it be counted fol-  
 ly to pray vnto one that is absent whiche  
 can not heare our prayer: nay if it be A-  
 dolatrie to suppose that the soules of dead  
 men eyther are in all places at once, or  
 beyng but in one place are able to vnder-  
 stande the mindes of al men, in all places  
 (for it is the peculiar propertie of God to  
 knowe the heartes, and therfore are they  
 Idolaters that giue this to anye other)  
 if it be a greate and notozious iniurie vnto  
 Chzist to think any Saint or Angel to  
 be in power or loue equal vnto him, much  
 more superiour: if god only (as it hath bin  
 by the scripture plainly proued, be able,  
 wyllyng, knowing how to helpe, hearyng  
 our prayers in faith made for helpe, and  
 better vnderstanding how to helpe, than

We are able to expresse, if he haue promi-  
 sed to help, if he haue commaunded to sue  
 vnto hym for helpe: & finally if y<sup>e</sup> Saints  
 and Angels haue refused outward wo-  
 shippe, and therefore woulde much more  
 refuse inuocation, being a high seruice of  
 God, and carrying also with it a patte of  
 beliefe (for howe shall they call on him,  
 on whom they haue not beleued?) if the  
 dead Saindes are ignoraunte of vs and  
 knowe vs not: let vs then (beloued) w<sup>th</sup>  
 Cornelius pray continually, & only vnto  
 God, y<sup>e</sup> knoweth vs, who is not ignorant  
 of vs, & he no doubt for hys Christs sake,  
 in al things wil heare vs y<sup>e</sup> we shall aske  
 in his name: so far as they make for the  
 furtherance of his glorie, & benefit of vs y<sup>e</sup>  
 aske for them at his handes. For if when  
 through sin, wickednesse & transgression,  
 we were enemies vnto God, & strangers  
 fro righteousnesse, which is by Christ, it  
 pleased God in great mercie, to sende his  
 son to worke y<sup>e</sup> attouement between hym  
 & vs. being now by Christ made friends  
 with God, it can not be chosen, but that  
 he wil graunt vs whatsoeuer we shall aske

in hys name according to his word.

Thus haue you seene in Cornelius a godly Gentile, a religious souldiour, a deuoute gouernor, a Christian captain, one that none of y<sup>e</sup> engines & trappes of Satā could so entangle & bewrap, y<sup>e</sup> they coulde staye, or withhold him from the exercises of godlynesse, albeit they were, to catche withal, baited on the one side with y<sup>e</sup> vaine pleasures & delites of this world, wyth promotiō, with hono<sup>r</sup>, with loue, fauour, & liking: on the other side, with persecutiō, with mockes & scoynes of y<sup>e</sup> wicked, with hatred, disdain, enuie, displeasure of other superiours & the Empero<sup>r</sup>, & as depēding thereon with feare of losse of office, life, & liuing, with which notwithstanding he is not moued, but goeth on boldly in the course of Christian religion, in which hee had begun. Such a one in respect of godli- nesse, religion, & the fear of y<sup>e</sup> Lord ought euery one of vs, of what degré or calling soeuer, for to be. But (alas) dere b<sup>r</sup>eth<sup>r</sup>e, whiche waye might a man take to go to finde y<sup>e</sup> house of Cornelius. wherein not only y<sup>e</sup> master of the house with his wife



is godlye, but hath by his Christian tra-  
uaile and painetaking in instructing out  
of the worde, all his householde fearing  
God. I beseeche you take a little paines  
wyth me, to search amongst al sortes and  
kindes of men, for Cornelius, and then  
will it easily appeare how rare a thing it  
is to finde him. And firste in the waye of  
good spæde let vs beginne wyth men of  
his own profession, and of the same trade  
of life with him, I meane Captaines, and  
let vs by conference of their manners &  
qualities, with his, make a triall, howe  
neare of kinne the Captaines of our time  
are with Cornelius, the Captaine of that  
time. Captaine Cornelius, his first com-  
mendation is, for his godlynesse, religion  
and feare of God: our Captaines thynke  
these things to be nothing pertayning  
vnto them, but pass them ouer to the mi-  
nisters, pastoures, and preachers. Cap-  
taine Cornelius feared God withall hys  
householde: our Captaines themselves &  
theyr souldiers make chiefe accounts  
of suche as setting aside all feare of God  
and man, haue desperate minds to aduen-  
ture

How far the  
Captaines of  
our times for  
the most part  
are from the  
vertues of  
Cornelius.

ture any hazarde, and suche forsooth haue  
a Capitaines hearte, and the courage  
of a souldioꝝ.

Capitaine Cornelius gaue muche  
almes to all the needie of the people: our  
Capitaines liue by the spoile and robbe-  
rie of others, chieflie, if they once get to  
sea. There God seeth them not, all is fish  
that commeth to nette, and that shippe  
whiche they finde loden with richest bo-  
tie and most pretious marchandize, is al-  
waies the ship of ourr enimie, and there-  
foze we muste needes haue the spoile of  
him, albeit he be neuer so godly, and ma-  
ny tymes our owne Countryman. Cap-  
taine Cornelius was dailey and continu-  
allye occupied in prayer vnto God: our  
Captaines like the parishe the worse the  
Churche standeth in. Capitaine Corne-  
lius vsed weapon at the commandemēt,  
and in the obedience of hys lawfull Ma-  
gistrate, for to withstande the inuasion  
of enimies, to keepe vnder, as well the  
Jewes, as others, that were likelie to  
rebel, & to maintaine the publike peace:  
oure Captaines run from place to place,

and from realme to realme, hyzed for  
 mony, not caring to intermeddle them-  
 selues in warres nothing appertaining  
 vnto them, and there will they serue  
 where they may haue mosse wages, bee  
 it vnder the banner, ensigne, or standard  
 of the Pope, the Turke, or the Diuell to,  
 if he were vpon earth to entertaine soul-  
 diors. And so odious vnto the is y name  
 of Peace, that they in manner abhorre  
 & curse it, wishing and praying for war,  
 war, that with the bloude and spoile of o-  
 thers, they may enrich themselves. The  
 qualities whiche were in Cornelius, be-  
 sides his knowledge in seates of warre,  
 were godlinesse, religion, feare of God,  
 Christian trayning vppon of his familie,  
 almes deeds, and prayer, and such should  
 likewise be in the Captains of our time  
 in all places. But howe are men com-  
 monly iudged of in respecte of maatenesse  
 to be Captaines, if he can set his coun-  
 tenaunce sterely, looke biggly, goe proude-  
 ly, walke stately, and sweare roundly,  
 ray terribly, in such fearefull sorte, that  
 hee woulde make the Diuell, if hee were  
 incarnate,



incarnate, to quake and tremble at the hearing of it, suche a one is a valiaunt and a lustie, and skoute Capitayne. I condemne not in Capitaynes countenance, personage, making, manhode, I reuerence them well vbled, as the good giftes of God: neyther doe I disallowe the callyng of a Capitayne whiche I confesse to bee needefull and necessarie, and wherein a manne may serue GOD as this cure Cornelius: I onely reprove the disorders of badde Captains, and wishe and praye, that as there bee (no doubt) some godlye and vertuous Capitaines, so that all maye be Cornelians: for it shall be no shame at all for them, to sette him befoze them for theyz paterne, nay shame and confusion will it be to them all, if haupng with Cornelius the same profession of life, they haue not also with hym the like agreemēt in maners, which God for Chyristes sake graunte vnto them.

Nowe if we shall seeke for Cornelius among y<sup>e</sup> comon people, we shal likewise  
 proue

warde to And  
Cornelius a  
long & com-  
mon people.

A notable pra-  
ise of the Di-  
uell to pull  
from hearing  
of the worde  
in the Lords  
daye.

proue it a hard thing there to finde hym,  
for they are so farre from his vertue, re-  
ligion, and godlinesse, that they run gra-  
dily euerye man after his owne waies,  
leauing and omitting the wayes of the  
Lord. And as for instructing their fami-  
lies after the example of Cornelius to  
feare God, they are so farre from abili-  
tie to performe this duetie, that them-  
selues had firste neede to learne: for of  
God & his word they know in a manner  
nothing, & thinke it to be the only office  
of the Minister, to looke to teaching, yea &  
whiche worse is, they seldome resort to  
the place of preaching, where they might  
learne their duetie, vnlesse it be on the  
Lords day, on which, if in the fore-noon  
they haue heard the word of God, in the  
afternoone they thinke, that without all  
controlment, they may runne after all  
kinds of vanitie. Here also on the other  
side, it is wonderful to consider, the craft  
and subtiltie of oure common aduersarie  
the Diuell, who, like the cunning Cooke  
& for his gaine prepareth sundrie swete  
and pleasant dishes to procure appetite,  
when

when as the stomacke, (as it were) goz-  
ged alreadie, inuenteth many kinde of  
vaine exercises for that day, to pul them  
from hearing of the word, least by it thei  
might be won from his kingdome, to the  
seruice of the Lord, & so be brought into a  
hatred of such kinde of leudenesse. And  
like as heretofore in this lande he vsed  
persecution to keepe vs in Idolatrie, so  
nowe when as the Lord in mercie hath  
sent vs the Gospell with peace & quiet, he  
vseth pleasure & prosperitie to draw men  
vnto vanitie. How this way he preui-  
leth both in Countrie & Citie our present  
times afozde too plentiful examples, and  
the time to come in an other worlde will  
yeld vnto y frequenters of such leudnes  
plentiful punishmēt. There be not many  
places where y word is preached besides  
the Lords day (I woulde to God there  
were) yet even that day the better parte  
of it is horrible prophaned by diuellishe  
inventions, as with Lords of Misserule,  
Morice dauncers, Maygames, insomuch  
that in some places, they shame not in y  
time of diuine seruice, to come & daunce  
about



aboute the Church, and without to haue men naked dauncing in nettes, whiche is moſte filthie: for the heathen that neuer hadde further knowledge, than the lighte of nature, haue counted it ſhamefull for a Player to come on the ſtage without a ſlop, and therefore amongeſt Chriſtians I hope ſuche beaſtly brutiſhneſſe ſhal not be let eſcape unpuniſhed, for whiche ende I recite it, and can tell, if I be called, where it was committed within theſe fewe weekes. What ſhould I ſpeake of beaſtlye Playes, againſte which out of this place euery man crieth out: haue we not houſes of purpoſe built with great charges for the maintainance of them, and that without the liberties, as who woulde ſay, there, let them ſaye what they will ſay, we wil play. I know not how I might with the godly learned eſpecially moze diſcommende the gorgeous Playing place erected in the fieldes, than to terme it, as they pleaſe to haue it called, a Theatre, that is, euen after the maner of the olde heathniſh Theatre at Rome, a ſhew place of al beaſtly & filthie matters,

matters, to the which it can not be chose  
 that men should resort without learning  
 thence muche corruption. For if hee that  
 behelde but the filthie picture of Iupiter  
 in a shower of golden raine descending  
 vnto Dianae, coulde thereby encourage  
 himself vnto filthinesse : shall we thinke  
 that flocks of as wyld youths of both se-  
 res, resorting to Enterludes, where both  
 by liuely gesture, and voices, there are al-  
 lurements vnto whoredom, they can come  
 awaye pure, and not inflamed with con-  
 cupiscence : I will not here enter this  
 disputatiō, whether it be vtterly unlaw-  
 full to haue anye playes, but will onelye  
 ioyne in this issue, whether in a Christiā  
 common wealth they be tolerable on the  
 Lords day, when y<sup>e</sup> people shold be exer-  
 cised in hearing of y<sup>e</sup> word, whiche thing  
 as it hath been oftentimes reproved by  
 learned & godly men out of this place, so  
 for y<sup>e</sup> discharge of mine own conscience,  
 I am to speake some thing, whiche in  
 fewe wordes is this. If playing in the  
 Theatre or any other place in Londō, as  
 there are by fire that I know, to many be  
 any

against  
 Playes and  
 Enterludes  
 on the Lords  
 daye.

any of the Lordes wayes (whiche I suppose there is none so boide of knowledge in the world wil graunt) then not only it may, but ought to be vsed, but if it be any of the wayes of man, it is no work for y<sup>e</sup> Lordes Sabaoth, & therfore in no respecte tollerable on that daye. For thus speaketh the Lorde by his Prophet Isaias: If thou tourne awaye thy foote from the Sabaoth, from doying thy will on mine holy day, and call the Sabaoth a delighte to cōsecrate it, as glorious vnto the Lord, and shalte honour him, not doing thine owne wayes, nor seeking thine own wil, nor speaking a vaine worde, then shalte thou delight in the Lord, and I wil cause thee to mount vppon the high places of the earth, and feede thee with the heritage of Iacob thy father: For the mouthe of the Lorde hath spoken it. As in these wordes is sette downe a blessing to such, as leauing their owne waies, and the doing of their owne willes on the Lordes daye, sette their delighte to doe the will of God on his holy day (which I thinke is not to goe to a wanton Play) and doe

consecrate



consecrate it as glorious vnto the Lord,  
so the seeking that day to please our own  
fantasies, and to runne after that which  
our flesh greedily delighteth, hath follo-  
wing after it the contrarie curse, that I  
speake not howe little pollicie it is to  
suffer so muche mony to be so ill spent,  
whiche might be employed to better vs-  
es. For reckening with the leaste, the  
gaine that is reaped of eighte ordinarie  
places in the Citie whiche I knowe, by  
playing but once a weeke (whereas ma-  
ny times they play twice, and sometimes  
thrice) it amounteth to. 2000. pounds by  
the yeare, the suffering of whiche waste  
muste one daye be answered before God,  
by such as suffer it, and the vnprofitable  
expence by such as giue it. together with  
the losse of time, which Paule willeth vs  
to redeeme, for that the dayes are euill:  
& who is he that is so euill, as to affirme  
two houres spent, in hearing a balddie  
play, which shoulde be spent in hearing  
a Sermon, to be the redeeming of tyme,  
whiche Paule meaneth. I feare me (be-  
loued) I feare me, if we shall, notwith-  
standing

P. Sempronius  
Sophus.

standing the often crying out of the preachers againste suche vanities, still with greedinesse runne to such lewde exercise, that the Heathen shall stande vppre at the day of Iudgement, to condemne vs, of the whiche, some sawe so greate inconuenience in Playes, that they haue deuozced their wiues, for seeing them withoute their knowledge, the whiche, as it was too rigorous, so is oure wante of punishment too carelessse and loose, the **L O R D E** graunte that wee maye in thys case haue at the lengthe some remedye. For, albeit Demetrius the siluer Smith wyth the reste of that occupation, bee neuer so muche offended, yet muste Paule still crye oute againste **D I A N A** of the Ephesians, and albeit suche as by thys trade of playing gette no small gaines, be grieued, yet for that they pull from suche exercise as the **L O R D E** for hys daye hath commaunded (albeit as they be vled, they be tollerable on no daye) the Lordes Pastoures muste not

be tongue tied in speaking against them. For if ill communication corrupte good manners, ill gestures, and worse words (whereof in them is store) muste needs, if we beleue the holy Ghoste, which so affirmeth, worke the same effect. Wherefore you of the common people, and you also of all other callings thinke not that ye will be founde Cornelians, if ye refuse hearing the worde preached, to runne to Playes, nay if ye wil be in deede Cornelians, as all Christians oughte to bee, you muste haue speciall care to looke that not onely youre selues, but also all those of youre charge, at suche times, as heretofore you haue runne vnto Playes, hereafter you resorte to the Preaching of the worde, which duty the Lorde requireth at your hande. But I maye saye in this case of the common people, with the Prophete Jeremiah. Surely, they are poore, they are foolish, for they know not the way of the Lord, nor the iudgement of their God : I will get me in to the greates men, and wyll speake vnto them, for they haue known

Jeremi 5.4.5



the way of the Lorde, and the iudgement  
of their God : but these haue altogether  
broken the yoke , and burst the bands.  
Euen so fareth it with the great men of  
oure times, whereas they shoulde know  
the waies of the Lorde, and not be igno-  
rant of the iudgements of their GOD,  
by the order and vsage in their houses &  
families, it shoulde appeare that there  
raigneth in them , greate ignozance of  
both. For what? be they thinke you Cor-  
nelians? doe they themselves feare God  
with all their householde , when as the  
whole daye can not serue them for their  
Cardes, Dice, Boules, Gluttonie and  
Drinking, but they muste spende the  
better part of the night therein: What  
shoulde I speak of Iudges and Lawyers,  
were they all Cornelians, suche as in  
deepe themselves were religious, and  
didde feare GOD, with all their  
Clearkes, and retinue, they woulde  
bridle meimes unruly affections, and not  
suffer them to go to Lasse for trifles, nor  
their matter to hang so long in sute, per-  
swading them of the goodnesse of their  
cause,

lot manre  
reate men  
Cornelians.

Iudges and  
Lawyers.

cause, so long as they are in hope of the goodnesse of their purse, and as their bag weakeneth, let their sute fainte, vntill the bottome of the purse being tourned vpwarde, the matter in lawe consume to nothing: yea, if they with Cornelius hadde instructed their seruantes in the feare of y<sup>e</sup> Lord, there woulde not so many amongst them be infected with the disease of Gehazi, who after their Masters haue taken, & takē again, valesse also they be roundly greased, they wil cause them to stay foure or fve daies in town more than they needed, before they shall gette their matters dispatched. And I woulde to G D D in those of our own calling, whom for the teaching of others so to be, it principally concerneth to bee Cornelians oure selues, there were not a great number of vs pole shepherdes, and able to doe nothing, and a greate sorte dumbe dogges, that will doe nothing, and manye that thinke when they haue once in the weeke preached to their flocke, that they haue sufficiently and thoroughly done their ductye,

Lawiers seruantes.

Ministers.

It.ij.

making

makynge no accomptes with Cornelius, of priuate instructyng oure owne families, though they be greates, in the worde of the **L D R D E**, wherein manye of oure seruantes are not halfe so well acquainted howe manye Chapters there are, as they perfectlye can tell howe manye spottes there be in a payre of Cardes, and doe twyce in a daye occupie the Tables, or Boules, when as they scarce reade a lease of the Bible twyce in a Moneth.

Rom. 15. 4

Seeing then that whatsoeuer is writ-  
ten in the Scripture, is written for  
oure learning, that we throughe pati-  
ence, and comferte of the worde, mighte  
haue hope: this example also of Cor-  
nelius, muste needes be written for our  
instruction, that wee shoulde imitate  
and followe his godlye vertues: and  
for as muche as in all estates euery  
one shoulde be Cornelius, whereas in  
no calling there is scarce anye, it fol-  
loweth, that in al estates and callings,  
bothe highe and lowe, bothe riche and  
poore, bothe greates and small, young  
and



and olde, learned and vniearned, doe  
 examine thzoughlye their owne consci-  
 ences, and looke howe farre, after  
 due examination and triall, they shall  
 finde themselves in religion, in the feare  
 of G D D, in instructing their fami-  
 lies in the worde of the Lord, in almes  
 deedes, and prayer, to come behinde  
 Cornelius, so muche the more earnest-  
 lye they praye to God to pardon theyz  
 former negligence, and to graunte, that  
 with speede hereafter they may putte in  
 practise al those qualities, whiche by the  
 example of Cornelius, they haue lear-  
 ned oughte to be in euery true Christi-  
 an, whiche I humbly beseeche God to  
 vouchsafe vs all for to doe vnfainedlye.

¶ The second parte.

**N**owe I am to handle the speciall  
 parts of my second general, contain-  
 ing the Embassage of y Angel to Cor-  
 nelius, which with y rest that is behind  
 of the thirde pointe, I wil knitte vp in as  
 much shoztnesse as may be, for y I haue

stode verpe long vppon the doctrines and application of the members of the firste parte . You haue therefore in this seconde pointe fyrste , to consider Gods calling of Cornelius by the apperaunce of an Angell vnto hym in a vision at the ninth houre of the daye, whyche was aboute thre of the clocke in the after none , accordyng vnto the reckening of the Iewes , who accompt their houres from Sunne to Sunne.

This circumstance of tyme, by whiche it appeareth, that the comyng of the Angell vnto Cornelius , was not in a dreame , or by darke in the nighte, (albeit in suche cases the **L O R D E** also imprinted in the hearts and mindes of them, to whome, by suche meanes hee shewed himselfe, alwayes some one certaine note and token, or other , by the whyche they mighte manifestly knowe, that it was hys dovyng ) but in the fayre and broad daye lighte , is sette downe to declare , that the Lorde dyd neither mocke Cornelius, nor blinde his eyes by

by casting a mist before the as Jugglers  
and other false merchauntes to deceiue  
withall vse to doe, but euidently & plain-  
ly dealte with him, in suche sorte, that he  
might easilye perceyue that hys calling  
was not from earth, but from heauen, not  
from man, but from God, whereby also  
to his great comforte, he might see howe  
mercifully God rewards his own giftes  
in him, that for his further instruction he  
vled towardes him the information of an  
Angel.

We learne out of this point many **Lessons out**  
lessons. First that God neuer leaueh the **of the first**  
desstitute of a teacher, whych earnestlye, **branch of**  
and in a reuerent feare of his name, and **second ge**  
a dutifull estimation of his maiestie, cal **nerall:**  
vpon, him being exercised in the diligent  
reading, hearing and conferring of hys  
worde, and heartilve desiring dayly to  
profit and go forewarde in the vndersta-  
ding of the same, and to growe from time  
to time, vnto a further knowledge in the  
waye and doctrine of saluation, so that  
sometimes by Angels, sometimes by  
men, sometymes by his own some, he ex-



The godly  
women.

The two  
Disciples.

The Cham-  
berlayne.

Paule.

Simeon.

Apollus.

traordinarily hath taught those that haue  
longed to learne, rather than they should  
want teachers. Thus by Angels he fur-  
ther instructed the godly womē in the res-  
urrection of his sonne Christ: by Christ  
himselfe he fully taught in the same mat-  
ter the two Disciples going vnto Emaus,  
and talking together of the thynges  
whyche were done concerning Iesus.  
To the Chamberlaine vnto the Quēene  
of the Ethiopians reading the scriptures  
as he roade in his waggon, he sent Phi-  
lip, to teache him the knowledge of  
Christe. Paule he directeth to Ananias,  
for instruction, concerning that Christe,  
whome befoze in his members he so e-  
grely persecuted. Simeon that good and  
godlye olde father, longing oꝛ he dyed  
to see Christ, he moueth by hys spirite at  
that instant to come into the temple, whē  
he there founde Christe his desired, and  
with ioye embracing hym, cryeth out,  
Lorde nowe let thy seruauent departe in  
peace, for mine eyes haue seene thy salua-  
tion. He causeth *Apollus* a religious and  
a learned, and eloquent Jew, knowing no  
more

more but the Baptisme of Iohn, to meete  
 with Aquila and Priscilla, who expoun-  
 ded vnto him the waye of the Lorde per-  
 fectly. This our Cornelius a deuout mā, **Cornelius.**  
 & one that feareth god, hath first direction  
 by an Angell, and after the holy Apostle  
 Peter, to teache hym what to doe. Let vs  
 therfore, good Chyistians, be like godlye  
 minded & vertuously occupied with these  
 godly me, & the Lord, though not miracu-  
 lously as he did vnto them, wil neuer for-  
 sake vs, but appoint vs one godly meane  
 or other, by which we shal grow to know-  
 ledge and vnderstanding in his heauenly  
 truth: wheras, if we shal be rather deligh-  
 ted in reding of filthie booke, as y Baudies  
 de Gall, the Amaudis, I trow it be, the **Baudies**  
 great Pallace and the little Pallace of **bookes,**  
 pleasure, with a number moe of suche  
 filthy booke, wherwyth this Churchyard  
 swarmeth in this cleare light of the Gos-  
 pell: if we shall be occupied in vayne,  
 wicked, and vngodly talke, so far off shal  
 we be wyth Cornelius from hauing the  
 Angell or Peter to directe vs, that the  
 Devil of hell wil associate himselfe vnto  
 vs.

vs, & creepe at the length so farre into our hearts, that he wyl roote out of vs al care of vertue and godlinesse, and make vs reioyce in our owne shame, that we may be the moze fit vessels of wꝛath & dānation.

God hath v-  
ed sundꝛ  
neanes in  
times past to  
eueale hys  
will vnto  
men.

2 Secondly we see that God from tyme to tyme in the ages past hath vsed sundꝛe and diuerse wayes to speake vnto our forefathers, as sometimes by Angels appearing in the visibible shayes of men, as, vnto Abraham, Lot, Gedcon, Hanoah, Zachari, Marie. to this our Cornelius and others. Sometimes by Angels in o-ther likenesse, sometimes by dreames, sometimes by the Pꝛiestes Ephod, sometimes by visions : all whiche meanes as they were extraordinary, so are they also now ceased, and the glorie of our tymes greater, in whiche he hath vouchsafed to speake vnto vs by his owne sonne, as the wziter of the Epistle to the Hebrewes doth testifye, who being long since ascended into heauen, he hath thought good to haue vs hys people to be instructed by the voyce of men, to whiche purpose hee hath appointed vnto vs for teachers, pa-  
stours,



floures, & Doctours, wherwith we muste content our selues, not looking for the ministerie of Angels, or reuelatiōs frō heauen, wherof I shal haue occasiō to speake moze hereafter. Much myght here be said of Angels & visions, but I loue not: willingly to run into common places. This therfore may suffice, briezly to note, y as they are both extraordinary ways, whereby it pleased God in times past to reueale himself vnto men, so herein hath appeared god his maruellous and wonderful loue towards vs, that when as he might haue deemed vs vnneste and vnwoorthy of the seruice of the vilest, the meanest, and the verie basest creatures in all the worlde, yet not contented to haue ordeyned all other things for the vse and benefite of man, he hath also appointed hys Angels, sometimes to be instrumentes, by which he would declare his will vnto men, but alwayes to watche ouer them, for their defence and safegarde. What a comforte therfore (beloued) is it vnto vs to knowe that the Lorde hath appointed his Angels for our seruice, according

a singular  
comforte.

as

as it is written in the firste Chapter of the Hebrewes: Hee maketh the spirites his messengers, and a flaming fire his ministers. May how greatly are we bounde to prayse our God, befoze whom we are in so high account, and ouer whome he is so careful and tender, that he hath not appointed for euery one his seuerall Angell (whiche some haue presumed to teache without the warraunt of the worde) but hath giuen charge and commandement, that vpon euery particular childe of hys, manye Angels shoulde for their safegard attende and wayte. For so are we taught in the Psalm: For he shall giue his Angels charge ouer thee, to keepe thee in all thy wayes. And to Elizeus seruant were shewed many fire chariotes in a readynesse for the defence of his master. Wherefore letting passe this heathenish forge-rie of euery man hauing two Angels, let vs be thankesful vnto God for this inestimable & inspeakable goodnesse, who setteth in watche for the protection of hys Church, the whole army and host of heauenly souldiours, and as best pleaseth his  
 endlesse

endlesse Wisedome, vseth the helpe one while of many thousandes, and another while of one only, for the safetie and defence of those which are his.

3 Thirddie, we haue here to note, that God of his fatherly goodnesse applyeth & frameth himselte many times to our affections and dispositions, vsing in calling vs to his knowledge such meanes, ways and instruments, as he knoweth we will be most moued withall. So he called the wise men by a starre: the Iewes by the authoritie of the scriptures, & baptisme of Iohn, the Gentiles by varietie of miracles. And Christ when he woulde call his Apostles to the preaching of the gospel. he broughte them into a great maruell and wonder of him, by the taking of an incredible number of fishe at one draught, and so teacheth them of the fishing for men. Paule likewise at Athens, by finding an Alter whereon was written To the vnknownen God, taketh occasion of a thing familiar vnto the gētiles, to reason with them of the true worship of God. And in this place it pleaseth God

God many times applyeth hymselfe to the capacities of men.

first



first to vse in the calling of Cornelius the ministry of an Angel, and after ward the seruice of man. Where out we learne, what discretien and iudgemente there ought to be, in those that are teachers of others, to imitate and folowe this example of God, Christe, and his Apostles, in teaching and winning of men vnto hym, manye times to applye themselves vnto the capacities, wittes, and vnderstanding of their hearers and by things acquainted and knowen vnto them, to seeke by little and little to draue them to the knowledge of things darke and hidden from them.

The seconde  
saunch of p  
econd ge  
ierall.

The seconde member of this seconde part containeth the feare of Cornelius at the sighte of the Angel. For thus it is witten in the tert: But whē he loked on him, hee was afrayde, and sayde, what is it Lorde. The Angell of the Lorde was sent by God vnto Cornelius for his good, for his benefite, and for his comfort. He came to assure him, that God in mercye had regarde vnto him, that he had hearde his prayers, and remembred his almes,  
and

and that he had appointed Peter to be messenger vnto him of the glad tidings of saluation. Cornelius all thys notwithstanding, albeit, he were a man that feared God, and that there were in hym a great and bohemient zeale in religion, yet he is abashed and appalled, he trembleth & feareth at the sight of Gods messenger, which is a token of the weakenesse of mā his nature, whiche hauing a taste of the maiestie of God, quauereth and quaketh at his p̄sence, considering the highnesse and excellencie of the same, and his owne lownesse and vnworthynesse, weying what loue, and what reuerence, it oweth vnto God, what perfectnesse and purp̄nesse he requirerh at our hand in his law, and what imperfection and unpurenesse there remaineth in vs, and how little abilitie to perfoyme that which he commandeth, and therefore worthly it humbleth it selfe with feare and reuerence befoze his maiestie.

First we learn out of this place, that it hath alwayes bene peculiar vnto the Saintes of G D D, to tremble and feare

L.

Holy men  
haue alwayes  
feared at the  
appareance  
of God his  
at Angels.

at the apperance of his Angels, although they haue in deede bene sente for theyre greate ioye and comferte. So Moses feared at the sighte of the Angell in the flaming bushe: Gedeon when he saue the Angell comming to shewe him that God had appointed him to be the deliuerer of the Childzen of Israell out of the handes of the Midianites, cryeth out, Alas my Lorde God: for bycause I haue scene an Angell of the Lorde face to face, I shall die. Manoah when the Angell brought him tydings of the byrth of Sampson, after hys departure, sayeth vnto his wife, We shal surely die, bicause we haue scene God. Daniel was stryke into such a maruellous feare at the sight of the Angell, that as he sayth hymselfe, there remayned no strength in hym: For his strengthe in him was turned into corruption, and he retained no power. Zacharie feared when the Angell declared vnto him, the byrth of John the Baptiste: so did Marie at the vision of the Angell, certifying hir, that she shoulde beare Christe. The shepherds were soze afrayd

when

Iudg. 6. 22.

Iudg. 13. 22.

Dan. 10.



When they saw the Angel bringing them  
 newes that Christ was borne The thre  
 Disciples in mount Thabor, fel on their  
 faces, and were sore astrapde, at y trans-  
 figuration of Christe. The goodly women  
 that came to annoint Christ, trembled at  
 the beholding of the Angell which tolde  
 them that he was risen, and they ranne  
 awaye from the Sepulchre sore ama-  
 zed. And in this place Cornelius loo-  
 king on the Angell commyng vnto hys  
 comforte, greatlye feareth. If it be so  
 then, that to the verye Goodye the sighte  
 of Gods Angels be fearefull and ter-  
 rible, appearing for their profite, and for  
 their better assurance of G D his  
 especiall fauour & good wil towarde the,  
 howe terrible then and fearefull shall the  
 commyng of the soune of man be, to  
 the wicked and reprobate, when at the  
 daye of iudgemente hee shall come in  
 greate glorie, accompanied with many  
 Millions of Angels to render vnto  
 them theyr pardon, whyche they haue  
 deserued in the lake, that burneth wyth  
 fire and Brimstone: Let therefore those

Mat. 17. 6.

Marke. 16. 8.

The coming  
 of Christ to  
 iudgemente,  
 wil be most  
 terrible to a  
 reprobate.

L.ij.

Desperate

Desperate and carelesse persons that set at nought and contemne Christ, as a mercifull and louing sauiour, feare and tremble at him as a sharpe and reuenging iudge, who, if in the tyme of his humility here vpon earth he coulde with one word of hys mouth throwe flat to the grounde all his enemies that came to take him, what shall be hys power comming to iudge with maiesty, to throwe down thousands vnto Hell, who, if his Angels countenance haue bene terrible to his owne Saintes and chosen, when they were sent for their comfort, how much more feareful shall his angrie countenance and frowning lookes be vnto the wicked, when he cometh to condemne the: in so much that those, whiche nowe setting all feare aside, or at least seeming so to do, whereas many times they tremble at the shaking of a leafe, they seme to be so fowle hardy, as if they woulde pull God from heauen out of his throne, they shall then be driuen into such an horroz, feare, trembling, shaking & shivering, euery veine, limme and ioynts of them, that to saue themselues

nes, they, if they coulde, woulde creepe in-  
to a mousehole: nay, shal for feare and con-  
fusion say vnto the mountaines, fal vpon  
vs to hide vs from the terrible wrath of  
the Lord:

2 Secondly, we must learne with Co<sup>1</sup> we ought  
nelius to feare and submit our selues at feare at the  
the presence of God and the feeling of speaking of  
his diuine maiestie. For euen vnto the Lord vnto v<sup>s</sup>  
godly is the sight of god terrible, not that worde.  
God would thereby driue vs into a per-  
petual abashment and dismayng, or haue  
vs ouerwhelmed, as it were, & swallowed  
vp of feare and horror, but that we shold  
with all meekenesse, lowlynesse, humilitie  
and reuerence, cast our selues downe be-  
fore his maiestie, being with al submissi-  
on readye to do that which he shal thinke  
beste to enioyne vs. For the Lord loketh,  
that those to whom he openeth and shew-  
eth himselfe by his worde, shoulde be mo-  
ued with a reuerent feare at the hearing  
of y<sup>e</sup> same, according as he witnesseth by  
hys Prophete Isaia: Heare the word of  
the Lord, all ye that tremble at his word.  
And againe: To him will I loke, euen to

L.ij.

him,



him, that is pore, and of a contrite spirite, and trembleth at my words. But what is y<sup>e</sup> cause (beloned) that at this day y<sup>e</sup> word of the Lord worketh not in vs this effect of reuerence, trembling and feare: forsooth, bicause we fasten our eyes vpon the person that speaketh, with the basenesse of whome we are nothyng moued, wher as if we would, as in dede we ought, consider that it is **G O D** whiche speaketh vnto vs in the person of man, then would be driuen into this sluggish nature of ours, suche a feare and reuerence of the word of God, as ought to be in vs, which I pray God graunt vnto vs.

The answere  
of Cornelius  
to the Angel.

Thirdly, I can not let passe the answere that Cornelius maketh to the Angel calling him, wher he saith, what is the Lord? Whereas y<sup>e</sup> droolie translation whiche goeth vnder y<sup>e</sup> name of Ierom, & the comon translation, & is the Pope his owne deareling, hath, who is it Lord? Like as in the first of Samuel, and third chapter, it hath very falsely & rediculously, that Heli bys eyes were dimme and coulde not see the candle of the Lord, vntil it was put out.

And

And in the. 15. of the first to y<sup>e</sup> Corinthes,  
 cleane contrarie vnto the truth of y<sup>e</sup> Greeke  
 text, which sayth, we shal not all die, but  
 we shal all be changed: it sayeth, we shal  
 all dye, but shal not al be chaunged: be-  
 sides a greate many moe filthy corrupti-  
 ons whyche haue often out of this place  
 bene shewed to be in it, that you mighte  
 learne to forsake and leaue it. Al whiche  
 errours, mooste of them shewed them by  
 vs, and some of them tolde them by they<sup>r</sup>  
 owne men, I doe the lesse maruell that  
 they stil retain, for as muche as of grosse  
 & wilful ignozance in their Latyn portu-  
 ses in stead of Glorie be to the father and  
 to the sonne, and to the holy ghost, they  
 sing daylye, Glorie be to the father, and  
 to the sonne, and to the Diuell. *spiritui*  
*paradyto*, y<sup>e</sup> wicked and infamous spirite,  
 in steade of *spiritui paracleta*, the spirite,  
 which is y<sup>e</sup> comforter. For y<sup>e</sup>, that there is  
 so much differēce betwē y<sup>e</sup> two wordes,  
 euery boy of the grammer schole can tel.  
 And I woulde fayne learne of some Pa-  
 pist, that holdeth that the church of Rome  
 can not erre, whether this were an etroz

The Papists  
 a long time  
 in steade of y<sup>e</sup>  
 holy Ghost,  
 prayed vnto  
 the Diuel.

or no, in steade of the holy Ghost to pray  
to the Diuell. And bycause I were loth  
to sustaine their ill will for reporting this  
truth of them, let it for me, rest upon the  
backe of him where I haue it, whych is,  
Polidor Vergil, a man of their own, who  
in hys fifth booke and thirteenth Chapter  
of the finders out of things, too too piti-  
ously (poore soule) lamenteth, & complay-  
neth of their waywardnesse, that being  
tolde of so horrible a fault, will not  
leauē nor amende it. Wherefore leauing  
hym in his sorrowe, and his Popes &  
Priestes in their frowarde error, I re-  
turne to my purpose, and note vnto you,  
that al the copies, so manye as I euer  
haue seene or hearde of, haue thys rea-  
ding, What is it Lord? so that the other,  
Who is it Lorde? being such as any that  
in the Greeke tongue can let the Domi-  
natiue case and the verbe together, might  
easily auoyde, proceedeth of wilfull igno-  
rance and carelesse negligence, and  
darkeneth also the meaning of the place,  
for whych cause onely I note it. Where-  
as this reading, What is it Lord? argueth  
that



that Cornelius his minde was touched with a feare, as knowing, that albeit it were onely the Angell that spake vnto him, yet he had indeede to do with God, whose onely messenger the Angel was. Therefore, thus saying, he sheweth forth a readie and willing minde, even before he knoweth, to doe whatsoever the Lorde shoulde commaunde hym: whereas we, after that the Lorde hath commaunded and commaunded againe, straine courtisie, and take leysure to performe his wil, communing with fleshe and bloude, whether it be good policie or no, to doe as the Lord biddeth, & whether it maye not procure vs perill and trouble. But all you that feare the Lord saye with Cornelius, What is it Lorde? and by thy mercifull assistance, wee will performe and doe it.

There followeth the thirde braunche of this second generall, namely, the Angells speake vnto Cornelius, saying: Thy prayers, and thine almes are come vp into remembrance before God. Now therefore send men to Ioppa, and call for

The thirde  
braunche of  
the second  
generall.

L.v.

Simon,

Simon, whose surname is Peter. He lodgeth with one Simon a Tanner, whose house is by the Sea side, he shal tell thee what thou oughtest to doe. These wordes, as in the beginning I declared, containe both a comfozte, and a commandement vnto Cornelius, which both, with their doctrines, shal be handled in order: firste the comfozte, bycause it is firste mentioned, after this maner: Thy prayers and almes are come vp into remembrance before God. Of these wordes we maye not gather, that G D D, who seeth all thinges, and before whose eies are manifeste those thinges whiche are done in greatest secret, doth at any time forget the doings of men, but the holpe Ghost in this place, as in manye other, speaketh of God as of a manne, for our better vnderstanding. And for bicause if God deferre at the firste to graunt our requestes, our dul nature conceiueth no better of him, thā of a man that is deafe, therefore, that Cornelius might knowe, that his praiers were hearde, and bys almes deedes accepted, the Angell assu-  
reth

reth him, that **G O D** hathe in remembrance both the one and the other, that is, that God will reward them with the full lighte and knowledge of his Gospel. And so in manye other places, doth the worde Remember, beeyng spoken of the dealing of God towarde man, carrie with it a signification of rewarde. So God remembred Noah, and the floude ceased: he remembred Abraham, and deliuered his kinsman Lot out of Sodom: he remembred Rachell, and gaue hir children: he remembred his promise, and deliuered the children of Israell oute of Egypte. So we reade that the thiefe on the Crosse saide vnto Christe: Lorde remember me when thou comdeste into thy Kingdome, and he answereth: this day shalte thou be with me in Paradise. And in the Psalmes it is saide, He remembred vs in oure humilitie, and then followeth, he redeemed vs. And therfore you shall finde, that David often prayeth to the **L O R D**, to remember hym. In this place therfore Gods remembrance of the prayers and almes deeds



of Cornelius, teacheth him, that he will reward them, not for their worthinesse, but of his mercie.

He doe  
rines.

Many lessons issue oute of this fruitfull place, which deserue large discourses: but I will runne them ouer in a worde, hoping that the straightnesse of time, wherewith I am ouertaken, shal obtaine pardon for my shortnesse. First therfore, once againe, to stop the mouths of the quarrelling Papists, we teache, & this place is a mightie encouragement, and a sharpe spurre, to pricke forwarde this dull nature of ours, vnto good workes, in which we are so colde and slothfull: for here we plainely see, that our godlye exercises, our Christian deedes and good workes be not onelye suche as doe please G D D, with whiche he is muche delighted, and the whiche hee greatly liketh and verie well accepteth, but that he doeth also beautifie and garnishe them with thys noble reward, that being vled to his honour and glorie, and the benefite of his Church, he doeth moste plenteously and liberally encrease them

them with a large heape of other giftes, blessings, and graces. For vnto him that hath, shall be more giuen, and the faithfull seruaunte that is trustie in few thinges, and putteth oute his maisters talent vnto gaine, shall be sette ouer manye thinges, and be made Ruler ouer manye Cityes, like as in this place Cornelius, bicause God hearde his prayers, and accepteth of his almes, he directeth hym vnto Peter, for full instruction of the Gospell, and knowledge of Saluation.

2 Secondly, for asmuche as it is here saide, that Cornelius his prayers and almes doedes were accepted befoze God, it muste needes followe, that Cornelius had faith. For whatsoeuer is not of faith is sinne. And without faith it is impossible to please God. It were blasphemy to affirme, that GOD is delighted with sin, but God is delighted with the prayer and almes of Cornelius: if therefore they were not sinne, then were they done in faith, and therefore Cornelius hadde nowe alreadye faith. God is saide to be well

well pleased with them, it followeth therefore inuincibly, that they proceeded of Faith. Cornelius therefore hadde faith, yea, and also faith in Chyriste, for without Chyriste, if we beholde the bare Maiestie of God, we shal be so farre off from receiuing any comfote, or feeling any taste of his goodnesse, that we shall haue oure eies dazeled with the brightnesse thereof, and oure selues ouerwhelmed with the glozie of the same. And I praye you, can it be, that without Chyriste, Cornelius coulde be enlightned with the spirite of Chyriste, I meane the Spirite of regeneration, or newe birth: manifeste and euident tokens, whereof are his religion and feare of God. For God cha-  
 lengeth in Ezechiel this honoure vnto himselfe, to frame the harte to his feare & godlinesse, to make it new, and to driue out the stone hardnesse of it, to cause it to walke in his statuts, and to do his iudgements and keepe them. The same therefore of the Messias being then so rise amongest all the Iewes, yea and among other nations also farre off, it cannot be  
 but

zech. 11. 19. &  
 5. 26.



but that Cornelius his faith hadde some  
 grounde on him, albeit not in suche ful-  
 nesse as it pleased God afterwarde to  
 reueale vnto him. Wherefoze lette the  
 Papists lay their hand vpon their mouth,  
 whiche abuse this place shamefully two  
 wayes, the one, to proue, that befoze  
 Faith, a manne maye doe good works,  
 whyche maye serue as preparatiues  
 vnto Faith: and secondlye, that oure  
 workes doe deserue at the handes of  
 GOD, encrease of hys good giftes  
 and graces in vs, according vnto the  
 severall merites of euerye one of vs.  
 For the fleshlye manne is so farre off  
 from preparing himselfe of hys owne  
 power, to winne the grace of GOD,  
 that hee doeth not perceiue the thyngs  
 of GOD, neither can doe. And as  
 for deseruing, the Scripture playne-  
 ly teacheth, that Faith it selfe, from  
 whence all other good workes do spring,  
 is the onely gifte of GOD, and there-  
 foze muste Workes, the frutes of the  
 same, be so likewise. Wherefoze if we  
 haue

Against the  
 Papists abu-  
 sing this  
 place.

1. Cor. 2. 14.

haue nothing but that we haue receiued.  
Why doe we boaste, as if it were oure  
owne, and not receiued? Yet when they  
haue prated for their merits, vntill their  
tongues ake, and cried out for their de-  
seruings, till their throates be hoarse a-  
gaine, they bring nothing that maye stir  
vp a man to doe well, but leave vs al-  
wayes in doubt whether oure workes  
please God or no: nay they flatly affirme  
that it is highe arrogancie, and greate  
presumption, for a man to assure himself  
of saluation, whereas we denyng, that  
oure workes can deserue any thing, and  
yet teaching, that there is a rewarde  
laide vp for them of merite, which faith  
taketh hold on in Christ, do by this mea-  
nes stirre vppe and pricke forwarde the  
godly to good workes, whē as they knowe  
they shall not lose their labour, the re-  
compence whereof (albeit it please the  
Lorde in many places of the Scripture,  
to terme by the name of a Rewarde, yet  
hercof cannot be concluded deserte, but  
it is rather a speciall token of Gods  
greate fatherlye loue, that thus crow-  
neth

neth in vs his owne good giftes, who o-  
therwise doing oure vttermoste, are no-  
thing else in deede, and in oure owne  
selues and nature, but vnprofitable ser-  
uautes.

3 Thirdly, wee maye gather of the  
nature of contraries, that as God re-  
wardeth the religion, feare of God, god-  
lye bringing vppe of his houthold, pray-  
er, and almes deedes of Cornelius, with  
more plentifull abundaunce of spirituall  
giftes and knowledge of his Gospell (as  
he vseth in his childezen daily, by a newe  
and verye sensible increase, to multiplie  
his graces, as it were by degrées, untill  
he bring them to perfection) so the little  
stoze of heauenly vertues, that this day  
is to be founde amongst vs, oure slow-  
nesse in prayer, oure slackenesse in the  
deedes of Charitie, oure vnwillingnesse  
to laboure for the edifying one of an o-  
ther, our wearinesse in hearing the word  
of God, and our lesse profiting after the  
preaching of the Gospell, are manifest  
tokens of Gods iuste reuenge of oure  
greate vnthankesfulnesse, so that if wee



Shall still goe on in hiding in the ground  
oure Maisters talent, it shall in the end  
be taken from vs, and giuen vnto those  
that haue vsed their talentes to gaine,  
and we for oure deservings be caste out  
into vtter darkenesse.

Charge vnto  
Cornelius  
instru-  
cting  
in what to  
do.

In the seconde parte of this speache  
of the Angell vnto Cornelius, is sette  
downe a charge and commaundement  
for hys instruction, what hee oughte  
to doe, in whiche, hee is tolde the  
place whither to send, Ioppa: to whom  
there to sende, vnto one Simon a Tan-  
ner: for whome to sende, for one Si-  
mon, surnamed Peter: to what ende  
hee should send for hym, namely, that  
he mighte teach hym what to do, or as  
it is in some readings, speake wordes  
vnto hym, whereby hee shoulde bee  
saued, and his whole house. Where-  
in appeareth the greate goodnesse of  
G D D towards Cornelius, in easing  
hym of all the burthen and trouble  
of the iourney, and laying it vpon Pe-  
ter, whome he hadde appoynted for  
hys

hys teacher . And whereas reason and duetie woulde , that the Scholler shoulde goe vnto the maister , yet heere suche is the gentlenesse of G D D , that hee wyll haue the Mayster take paines to come vnto the Scholler, letting Cornelius tarry quiettlye at home, whilst Peter sustaineth and endureth al the encombzaunces and troubles of the waye in trauallyn vnto him.

1 You haue firste to note , oute of thys fauorable dealing of G D D with Cornelius , that suche is his louing nature towarde mankinde, and so careful is he for their saluation , that he daylye thrusteth forth Ministers for the instruction of hys people, when as they themselves are in a manner vnwilling to haue them, nay, that he is many times founde of them whypche soughte hym not, and offereth himselfe to them that aske not after him : yea , when we haue runne from him, that he hath come vnto vs:

The doo  
things.

So, when our first Parentes Adam & Eue had hidden themselves for shame of  
M. y. their

their transgression among the trees of the garden, **G D D** seeketh and findeth them oute, and assureth them of comfort in the promised seede. So he calleth Abraham out of Ur of the Chaldeis, when he wallowed in Idolatrie. Lot he draveth (as it were) violently, and against hys will, out of the destruction of Sodom. David sleeping almost a whole yere in securitie, and being touched with no remorse of hys filthye adulterie, and other haynous offences, he awaketh, by his Prophet Nathan. Paule he converteth in the middell of his heate, and rage of persecutiō, going to Damascus. And Peter after thrice deniall and forswearing him, he friendly admonisheth of his faulte and fall, by a looke. But in this case of Cornelius, **G D D** in letting hym tarrye at home, and causing Peter to come vnto him, had (no doubt) a further respecte, than vnto Cornelius his owne ease, and that was, that all his whole housholde, together wyth a greate manye of hys friendes and acquaint



acquaintaunce, might receiue the knowledge of the Gospel, and the glad tidings of saluation, as well as hee. For as he is the **G D** of all, so woulde hee as well haue those that be seruants, saued, as those that be Maisters, of whose instruction also, if wee be carelessse, wee haue one daye an heauye accomptes and reckenynge to make for it.

2 Secondlye, in that **G D** instructeth not Cornelius by himselfe, nor by the Angell, whiche bothe he coulde haue done, but appointeth hym ouer vnto Peter, as befoze hee dyd Paule vnto Ananias. And the Chamberlayne of the Queene of the Ethiopians vnto Philippe: Wee see here a plaine and euident place for the confirmation of the outwarde preaching of the word, and the ministerie of the Church, for in as muche as, Faith commeth by hearing, and hearing by the worde of **G D**, and none can preache, vnesse he be sent: whosoever he be, that looking for other reuelations, meanes, and wayes, des-

piseeth and contemneth the worde preached by the mouth and ministerie of man, despiseeth the meanes which GOD hath ordained for his saluation, and to worke in him faith by, and sheweth himselfe plainly to be none of Chzistes disciples, nor to haue care to be lightened with the light of the heauenly wisdom, in as muche as he refuseth the voice of man, whiche **C H R I S T** vseth as an instrument, vnto the whyche, hee will haue oure faith tyed: wherefore hee will not take at the handes of anye man, the contempte of this order, that I speake not with what horrible examples GOD hath punished the bold and wicked attemptes, and practises of the Anabaptistes, and Enthusiaste Heretikes of oure tymes, that casting aside the preaching of the worde, will haue all done by Reuelations. GOD graunt, that the wonderfull errours and wickednesses, whiche they haue fallen into, maye be admonitions vnto vs, to make much of Gods constitutions and ordinaunces.

3 Thirdly,

3 Thirdly, as this place commendeth the dignitie of the preaching of the word, so also, in y<sup>e</sup> y<sup>e</sup> Angell reporteth of Peter vnto Cornelius, that he shold teach him what to doe, it also instructeth vs what maner of person he ought to be, which is to be admitted into this high & honorable function of y<sup>e</sup> ministerie, namely, suche a one, as can tel Cornelius what to do for to attaine vnto saluation, that is, suche a one, as is able to teach them of his cure & charge, their dueties vnto the Lord: for Paule vnto Titus, willeth that he whiche is a Minister, be suche a one as holding fast y<sup>e</sup> faithfull word according vnto doctrine, maye be able to exhort with wholsome doctrine, & to improue those y<sup>e</sup> speak against it. And vnto Timothie, he wil not haue one made a Minister, whiche is a yōg Scholler, least he being puffed vp, fall into the condemnation of the Diuel. What woful daies therfore (beloued) are these dayes of ours, in whiche thousands of our Ministers, are not onely not yong schollers, but also no schollers at al: not only not able to exhort w<sup>th</sup> whol-

Tit. 1. 9.

P. iij.

some



some doctrine, but also not to reade distinctly and plainely, suche as in whome there is no manner of worthinesse, that ought to be in a Minister, but suche as their greedie Latrones, Patrones I woulde saye, allowe of, in giuing them liuing, I meane their worthy paying for it, and then a Quare impedit, againste the Bishop, that shall deny him institution. And hereof commeth it to passe, that oure Churches are full of Jeroboams Priests, I meane the very refuse of the people, suche as in their conscience abhorre the ministerie, and take it onely, bicause they know no other way to liue, being manye of them vnmeet to haue the charge of oure shoues, muche lesse to be trusted with the cure of oure soules. The Lorde graunte vnto those, whome it concerneth to redresse this foule abuse, bowels of pitie and compassion, with our Sauoure Chyste to pearne at the greate ignoraunce of the people in the Countrey, for lacke of able teachers: in somuche, that in some Parishes it were no hard matter to finde many, that otherwise

wise

wise than after the manner of Parats mumbling vp the words of their beliefe without all vnderstanding, are not able to tell whether there be anye **G D D** or Christ, or no. And you (deare bzethzen) of this Citie, whom God hath blessed with stoare of good teachers, whose number I pray to be increased dayly: pray for vs of the countrey, that the harueste wyth vs being maruellous great, & the labourers wonderful fewe, it would please the Lord of the haruest to thrust out into his haruest painfull labourers and faithfull Peters in gre at numbers, that may be able to teach Cornelius what to do. For lacke of instructions in manye places of theyr dueties vnto God, they clean forget their dueties vnto man, yea and manye times take weapon againste their lawfull and Godlye Prince, whyche if they were well instructed in the word of the Lord, there is very good hope, they would feare to do.

4 Fourthlye, where it is sayde that Cornelius should heare of Peter at Joppa at the house of one Simon a Tanner,

**P. b.**

**we**

we do learne of what sortes of men God commonly vseth to gather his Church, namely of the meanest and lowest estate of the people, for the most parte. For not many wise, not many strong, not many noble according to the flesh. And God hath chosen the foolish, the weak, the despised, to confound the wise, the strong, and the esteemed. Simon the Tanner must entertain Peter, and the poore Shunamite keepe a chamber for Elizeus: and the widowe of Sareptha in the time of famine, giue a little bread vnto Elias: Matthe we the publican must bid Christ, yea, many times the caues of Obadiah muste hide the Prophetes of the Lord by fiftie and fiftie, when as the greate men of Ioppa, contemne Peter: when Ahaziah by his Captain ouer fiftie wil set Elias befoze hym, if he tel him he shall die: when Achab will seeke ouer all realmes and countries for the life of Elias, when Herode vnder the pretence of worship will haue Christe diligentlie soughte after, that he maye slaye him: when as Iesabel will kill the Prophetes of the Lord,

and



and saue alieue the Priestes of Baal. But  
God hath hadde at all times, and in all  
places, and hath at this time, and in this  
land, many of the greate men, that make  
accountes of Peter, and the Lord multi-  
plye them continuallye for his Christes  
sake, and graunt that they maye all haue  
God his faithfull and painefull ministers  
and preachers in a reuerent regarde and  
good accounte. For it is to little purpose  
to fede vs wyth liuyng, and suffer vs  
of euerye one to be contemned, whyche  
wyll one daye be the ruine and decay of  
the Church. Besides that, it is a greate  
token in what person soeuer, and of  
what countenaunce soeuer, that doeth  
not wyth Simon the Tanner make  
muche of Peter, that there is in hym  
little feare of G D D. Nay it is playne-  
lie set downe for one of the properties  
that muste be in hym that shal dwell  
in the L O R D S Tabernacle  
and reste on his holyc hyll, that he must  
not onely esteeme well of the Prea-  
chers, but of all other the Goodye  
whatsoever. In whose eyes (saith the  
Psalmist)

**P**salmist) a vile person is contemned, but he honoureth them that feare the Lord. Those therfoze that do the cleane cōtra-  
rie, that is, secretly maintain wicked Pa-  
pistes, and make accountes of bad and  
lewde persons, contemning the godly, and  
preachers of the Lord, I had rather leaue  
it to your owne consideration, than my  
selfe declare, in whose Tabernacle they  
shall dwell, and on whose hill they shall  
rest.

The thirde parte.

**N**ow a word or two of the third part,  
and so I will ende. In this part ge-  
nerallie is shewed the willingnesse and  
obedience of Cornelius, with speede to  
performe that whych the Angell charged  
hym withall. For (saith the terte) When  
the Angel was departed, he called two of  
his seruauntes, and a fouldiour that feared  
God, one of them that wayted on hym,  
and tolde them all things, and sent them  
to Ioppa. Where firste commeth to be  
noted, a commendation of the faith of  
Cor.

a commendation of the  
fayth of  
Cornelius.

Cornelius, that all delayes, reasons, and excuses, let a part, withall speede prepareth himselfe to do that, whych the Angell had tolde him to be the will and pleasure of the Lorde. He standeth not to debate what trouble his newe religion might worke him, whether that it were likelpe, that the house of a poore Tanner shoulde receyue so singular a teacher as Peter was, or rather, whether Peter were not some obscure and bad fellowe, that lay lurking and hyding himselfe in such a base place, whereas if he were of such excellencie, he shoulde seeme to be taken for h amongst the great men of those times and places. These and suche like, woulde the wisdomie and pollicie of man haue layde vnto hym, to haue withholde him from yelding obedience vnto the commaundemente of God. But ouer all these, fayth casily got the victory, and causeth him with diligence for to submitte himselfe, to the fulfilling of the Lordes pleasure. Let vs therfore learne, in the Lords matters, not to plead policy, but when the Lord commaundeth with

all



all speede to shewe obedience. You know howe Saule spedde beyng commaunded without any mercye shewed, to roote out the Amalekites with all theirs, from man, vnto beast, who setting his owne wisdom, before the wisdom of the Lorde, is called foole for his labour, and certisyed, that his kingdom shall be taken from him, and giuen to suche a one as shoulde be readie for to do the wyll of the Lorde. The children of Isræll, when God had streightly charged them to destroy all the nations, into whose lande he woulde bring them, and shewed the inconuenience that would come vnto them by sauing them: they for sauing them, founde them thornes and prickes vnto theyr flesh, in so much that manye yeares they liued in theyr slauerie and subiection, as the booke of Iudges doeth plentifully witnesse. The Prophete that contrarie to God his commaundement did eate bread, and drinke water in the house of the olde Prophete, as he roade homeward was deuoured of a Lion. And he that commaunded by the worde of God

to stryke the Prophet, refused it, a Lion also did slaye him. Al these preferred their owne wisdomme, pollicie, and carnal reasons, befoze the wisdomme, and expresse preceptes of the Lorde, and the frutes that thereof they reaped, were their owne destruction. God graunt that their exam- ples may make vs wise, that with Cor- nelius, in al things that we shall learne of the worde of the Lord to concerne vs, we maye speedily prepare our selues to persourme it without commoning about the boyng of it, with fleshe and bloude. For befoze our G O D, obedience is far better, and of greater accountes than sacrifice.

The second lesson of this thirde parte is, the fruit that Cornelius reaped by his godly instructing of his familie, namelye therby he hath gained thus much, that he hath nowe faithfull and trustie seruants whome he maye sende on his errande in this graue & weyghtie matter, concer- ning the saluation of him and his. All you that be masters, learne out of this, to be careful to plant in your seruants the feare

What fruite  
Cornelius  
reaped by  
vertuous  
bringing up  
of his house-  
holde.

feare of the Lord, and then shal you finde them faythfull vnto you, as Abraham had his seruaunt, as we reade in the 24. of Genesis. And those, that forslewe this duetie, it is no marueyle, if bycause they will not yelde vnto God their duetie, they finde their owne seruauntes faithlesse and trusselesse, lyars, filchers, stealers, stubborne, disobedient, blasphemers, swearers, and altogether giuen ouer to al sin & vngodlynesse. Yea, magistrats also, must be careful to haue their subiectes taughte their dueties vnto God, or else they shal finde them negligente in theyr obedience vnto them, yea tumultuous, seditious and rebellious.

Religiousnes  
in souldiers.

The laste note of thys thyrd point, and of this whole scripture, is, that with two of his seruantes, Cornelius sent also a souldiour that waited vpon him, who feared G D D. Where we learne, that no trade nor profession of life is to bee preiudged from the seruice of G D D, sith that souldiours, who the further they are from it, the more hardie of the greater number they are accounted, haue in  
the



the scripture their commendatio for this  
duetie. Nay, the Lord in Deuteronomie  
describing the qualities of souldiers, wyl  
haue them not only to be free fro al wic-  
kednesse, but also from al manner of out-  
ward pollutions. And therfore I do ma-  
ny times maruel, how the practise of our  
times, in sending forth into wars theues  
and murtherers, can be warranted by  
word. For sure I am, that the Israelites  
could not prosper at the siege of Ai, untill  
Achan the theefe was found out & execu-  
ted. And the lord in Numbers, saith, that  
no recompence is to be taken for the  
life of the murtherer, nay y the land can  
not be censed of bloud, but with y bloude  
of him that shed it. Let murtherers ther-  
fore, if they be proper & handsome selows,  
be properly and handsomely hanged, and  
honest me, be sent to war in their steads.

And al you that be noble men and gentle-  
me for Gods sake I pray you, learn this  
one point of Cornelius: let not any wait-  
men attende vpon you, but suche as feare  
the Lord, and then shal you not need in the  
countrey, such a train to followe you with

A good lesson  
for noble men  
and gentle-  
men.

R.

long

long poles in their neckes, nor in y<sup>e</sup> Citie  
to wait vpon you, with long blades by their  
sides, with flashing and cutting, & ruffially  
quarrelling, & for neuer so little a worde  
speaking, imitating y<sup>e</sup> speeche of y<sup>e</sup> Diuell  
vnto our sauour Christ: If thou be a mā  
of thy hāds, come mete me in Smithfield.

Here I brokenly make an end, without  
any repetition, hauing as I coulde, & not  
as I would, run ouer euery part of thys  
text, vsing only for proues y<sup>e</sup> warrant of y<sup>e</sup>  
Scripture, bycause the testimonie of mā  
may be refused, but it neuer goeth forth  
but vnto saluation or condemnatiō. If I  
haue bin somewhat long, I pray forgive  
me this faulte, and pardon me this inui-  
rie: I haue done it onely for your further  
edifying, and for my farewell, doe in  
Christ Iesus hūbly pray you al thoro-  
wly to consider of that whiche I haue spo-  
ken, being all together within the com-  
passe of y<sup>e</sup> world, that you put it in spādy  
practise and execution, especially the dili-  
gent trauaile to instruct your children &  
families in the word of the Lord. For the  
Diuell that now will goe about in with-  
holding

holding you from this duetie, to tell you that it is not yours, but the ministers office, wil at your liues end, to condemne you for forslewing your duetie, lay vnto your charge, that God hath comaunded you to teach diligently his word to your children & families: The Diuel that now to excuse you, wil alleage that it wil hynder your seruants worke, wil at your dying day, to accuse you, plead that Martha in being busye aboute the affaires of the house, was not so wel occupied as Marie in hearing of Christ. The diuel that now sayeth vnto you, that for thus doing you shall be mocked and scozned, will at your last bzeath and gaspes, for not doing it, rehearse vnto you, it is better to please God than men: and they that please me are not the seruantes of God. Wherefore my bzeethzen, concerning this, that either I or anye other of Gods ministers shal in his word speake vnto you, out of this place, let not the saying of the lord by the prophet Ezechiel be verified in you, wher he writeth thus: Also thou sonne of mā, the children of thy people that talke of

N.ij.

thee



thee by the walles, and in the doores of houses, and speake one to another, euery one to his brother saying, come, I praye you, and heare what is the worde that cometh from the Lord. For they come vnto thee, as the people vseth to come: and my people sit before thee, and heare thy wordes, but they will not doe them. For with their mouthes they make iests, and their heart goeth after their couetousnesse. And lo, thou art vnto them as a iesting song of one that hath a pleasant voyce, and can sing well. For they heare thy wordes but do them not. And when this cometh to passe, (for lo, it will come) then shal they know that a prophet hath bene among them. The Lord therefore make vs to be wise harted, that wyth Cornelius, we may be readie with all diligence to doe what soeuer the Lord out of his holye worde shall commaunde vs for Christe his sake, to whiche Chryste with the father and the holy Ghost, be all prayse, honour, glorie, and Dominion, both now and for euer. Amen.

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